Class 250.4N Book B388E

General Theological Seminary Library

Ninth Ave. and 20th St., New York.

Beside the main topic, this book also treats of

Subject No.	*On page*	*Subject No.*	*On page*

PRESENTED BY

SOCIETY FOR PROMOTING RELIGION & LEARNING

BECK'S PASTORAL THEOLOGY.

BY THE SAME AUTHOR.

In crown 8vo, price 4s.,

OUTLINES OF BIBLICAL PSYCHOLOGY.

Translated from the Third enlarged and corrected German Edition.

'We quite endorse Bishop Ellicott's statement that, for many readers, Beck's will be found to be the most handy manual on the subject.'—*Church Bells.*

PASTORAL THEOLOGY

OF THE

NEW TESTAMENT.

BY THE LATE

J. T. BECK, D.D.,

PROFESSOR OF THEOLOGY, TÜBINGEN.

Translated from the German

BY

REV. JAMES A. M'CLYMONT, B.D., ABERDEEN;

AND

REV. THOMAS NICOL, B.D., EDINBURGH.

UNION THEOLOGICAL SEMINARY
LIBRARY
NEW YORK

EDINBURGH:

T. & T. CLARK, 38 GEORGE STREET.

1885.

250.4N
B388E

21241

PRINTED BY MORRISON AND GIBB,

FOR

T. & T. CLARK, EDINBURGH.

LONDON, ... HAMILTON, ADAMS, AND CO.
DUBLIN, ... GEORGE HERBERT.
NEW YORK, ... SCRIBNER AND WELFORD.

TRANSLATORS' PREFACE.

—o—

THE Lectures which are here translated were edited by Dr. Bernhard Riggenbach, and published in 1880, within two years after the lamented author's death. They were delivered by Dr. Beck as Ordinary Professor of Theology in the University of Tübingen, in two separate courses, and were gradually brought to their present form during a professoriate of more than thirty years. They are the fruit of a lifetime devoted with rare ability and piety to the study of Holy Scripture, and to its scientific and practical exposition. His earlier labours in the ministry, both in town and country, gave him personal experience of the care of souls, and his *Christliche Reden*—to which reference is often made in the following pages—delivered from the pulpit of Tübingen, and published in six volumes, bear ample witness to the power and insight with which he could apply the truths of Scripture to the life and the thought of his time. It was with him a fundamental principle—to adopt his own language—that "it is Scripture, in union with nature and life, faithfully appro-

priated on all its sides, and realized in a man's own experience, which makes the theologian and preacher, the teacher and pastor, capable of striking out a course for eternal truth amid the rocks and currents of opinion in his time, in every sphere both small and great, and fashioning men of God, characters meet for the kingdom of heaven." It was his consistent application of this principle that contributed so largely to his popularity, and won so many students from the influence of Baur.

The translators, who were students at Tübingen when one of the courses of Lectures was delivered, have found it a labour of love, albeit a labour of no small difficulty, to present to English-speaking students and readers this valuable work of one of the most eminent theologians of our time.

May 1885.

CONTENTS.

INTRODUCTION.

PAGE

I. The importance of Holy Scripture as bearing on Pastoral Theology, ... 1

II. Aids to Pastoral Theology—their value and standard, . 9

III. Aids enumerated—

(*a*) Literature on Pastoral Theology properly so called, 10
(*b*) Biographies, ... 15
(*c*) Directories of public worship, ... 17
(*d*) Intercourse with men in general, ... 21
(*e*) Intercourse with brethren in the ministry, . . 23

PART FIRST.

SCRIPTURAL CONCEPTION OF THE PASTORAL OFFICE.

1. *Fundamental idea of the life and work of the Pastor according to Scripture,* 25
(*a*) The three functions of the πρεσβύτερος: ἐπισκοπεῖν (or ποιμαίνειν), διδάσκειν, and διακονεῖν, . . . 25
(*b*) Christ as the pattern of a good shepherd, John x., . 27

PAGE

(c) The true life-relation to Christ which it is the fundamental work of the pastoral office to establish, 2 Pet. i. 3 ff. ; John xvii. 8, ... 29

2. *Features of the pastoral life of the apostles, with special reference to government, doctrine, and service,* . . 32

(a) Government, 1 Pet. v. 1 ff., ... 33
(b) Doctrine, Tit. ii. 7 f., ... 44
(c) Service, Acts xx. 18 ff., ... 48
(α) παρακαλεῖν, ... 64
(β) ἐλέγχειν, ... 65

3. *Subjective requirements for the discharge of the office,* . 84

(a) Inward personal fitness, ... 84
(b) Special qualifications, 1 Tim. iii. 1–7, ... 89

PART SECOND.

The Lord as a Pattern.

1. *The entrance on the pastoral office,* 103

(1) The personal and spiritual groundwork, Matt. iv. 1 ff., 103
(2) The right foundation to be laid in others, Matt. iv. 17, 116

2. *Rules for gathering a company of believers,* Matt. iv. 18–23, 122

(1) The character of souls to be principally kept in view and sought out as likely subjects for the kingdom of heaven (John i. 45–51), ... 122
(2) Where these souls, fit to receive the kingdom of heaven, are most readily to be found, . . 125
(3) The manner of going to work for the winning of souls, ... 128
(a) In an open and artless manner—naturally, . 129
(b) By the use of short and distinct words, . . 129

PAGE

(4) The extension of the Lord's activity, ... 130
(*a*) περιάγειν, ... 130
(*b*) διδάσκειν, κηρύσσειν, and θεραπεύειν, . . . 130
(*c*) The spirit in which to labour, Matt. ix. 36–38, 135

3. *Spirit and contents of the popular sermon,* Matt. v.–vii., . 141

General view of the Sermon on the Mount, ... 142
(1) The blessedness of the kingdom of heaven, Matt. v. 3–16, ... 143
(*a*) The qualities that fit a man for the kingdom of heaven, Matt. v. 3–6, ... 144
(*b*) The character of citizens of the kingdom of heaven in relation to the world, Matt. v. 7–12, 149
(*c*) The position to which the Christian is called, Matt. v. 13–16, ... 152
(2) The righteousness of the kingdom of heaven, Matt. v. 17–vii. 14, ... 159
(3) The wisdom of the kingdom of heaven, Matt. vii. 15–27, ... 162
(4) The basis of the preaching of the kingdom of heaven the written word of God, Matt. v. 17–19, . . 171

4. *The position which the teacher of Christian truth has to take up towards recognised institutions and societies,* Matt. viii. 2–13, ... 173
(1) How we are to meet the demands of faith in dealing with particular cases, Matt. viii., ... 174
(2) Free testimony to the truth, ... 176

5. *The necessity for sifting, and the method of doing so,* Matt. viii. 18–34, ... 177
(1) Where there is a rash desire to follow Christ, 19, 20, ... 179
(2) Where there is backwardness and indolence, 21, 22, 182
(3) Where there is timorous weakness, 23–27, . . 186
(4) Where there is collision with worldly interests, 28–34, ... 188

PAGE

6. *Salvation working amidst narrow-minded prejudices*, Matt. ix., ... 190

(1) How the forgiveness of sins is administered and justified, Matt. ix. 1–8, ... 190

(2) Saving intercourse with sinners, and its justification, 9–13, ... 195

(3) Intercourse in the spirit of freedom with well-meaning but prejudiced souls, 14–17, ... 199

7. *Wisdom and truth vindicated*, Matt. xi. xii., . . . 207

(1) In relation to able coadjutors who have not yet fully attained to the spirit of the gospel, Matt. xi. 1–6, . 207

(2) In relation to a frivolous, careless, and self-confident people, Matt. xi. 7 ff., ... 212

(3) In relation to malignant opponents, xii., . . . 221

PART THIRD.

The Work of the Apostles as Teachers.

Introductory remarks (characteristics of the book of Acts, and literature worthy of notice), ... 229

1. *The apostles' calling*, Acts i. 3–8, ... 235

2. *The immediate inward preparation for the reception of the Spirit*, Acts i. 12 ff., ... 235

(1) Family fellowship, ... 235

(2) Prayer, ... 236

(3) Seclusion and retirement, ... 238

(4) The use of Scripture, ... 240

3. *The first testimony before the world*, Acts ii. 14 ff., . . 244

(1) The outward situation and special position of the

PAGE

audience, and the corresponding character of the testimony (historical point of view), . . . 244
(*a*) The audience, ... 244
(*b*) The sermon in its subject, plan, and course of development, ... 245
(2) The inward situation and special frame of mind of the audience, and the corresponding character of the testimony (psychological point of view), . 248
(*a*) The audience, ... 248
(*b*) Form and contents of the discourse with reference to misconstruction and strong impressions, 249
(3) General homiletical principles derivable from the discourse, ... 264
(*a*) The principal law, ... 264
(*b*) Law relating to matter, ... 264
(*c*) Law relating to form, ... 265

4. *The organization of Christian churches*, Acts ii. 40–47; vi. 1–7, ... 267
(1) The fundamental conditions, Acts ii. 40, 41, . . 267
(2) The means of development, Acts ii. 42, . . . 280
(*a*) διδαχὴ τῶν ἀποστόλων, ... 280
(*b*) ἡ κοινωνία, ... 284
(*c*) ἡ κλάσις τοῦ ἄρτου, ... 290
(*d*) The relation of these three factors to one another and to Church-life, ... 293
(*e*) αἱ προσευχαί, ... 296
(*f*) Summing up, ... 299
(3) The appointment of Church servants, Acts vi. 1–7, . 301
(*a*) General character of the apostles' procedure, . 302
(*b*) The chief laws which may be derived from it, . 303
(*c*) The determining principle, ... 306
(*d*) The requisites for a treatment of outward affairs in accordance with the Spirit, ... 309
(*e*) The procedure in appointing to office, . . 311
(*f*) How far this scriptural example can and must be the rule for us, ... 313

PAGE

5. *The testimony to Jesus Christ in conflict with the power of the State Church*, Acts iii. 11 ff., iv. 1–33, v. 12–42, . 316

(1) The testimony occasioning the conflict, . . . 316

(*a*) in its outward development, ... 316

(*b*) according to its spirit and purport, . . . 319

(2) The conflict with the power of the State Church, . 322

(*a*) The situation, ... 322

(*b*) Behaviour of the apostles, ... 324

(*c*) The ecclesiastical court upon the scene, . . 325

(*d*) The justification of the accused, . . . 326

(*e*) The effect of the speech for the defence, . . 328

(*f*) The apostles' attitude to the official judgment, 332

(*g*) The subsequent effect upon the Church, . . 335

(*h*) Conclusion, ... 340

INDEX OF PASSAGES REFERRED TO, ... 343

PASTORAL TEACHING OF THE NEW TESTAMENT.

INTRODUCTION.

I. THE IMPORTANCE OF HOLY SCRIPTURE IN ITS BEARING ON PASTORAL THEOLOGY.

My object in these lectures is not only to furnish you with definite rules and directions for the discharge of pastoral duty, but more especially to show you how you ought yourselves to study and use the Scriptures, in the service of which you are called one day to labour, in the interests of your calling and from its point of view. This is the more important because otherwise theological study moves in the sphere of the abstract, training neither the spiritual nor the mental powers for the life-work of the ministry—that is, for a real and not merely a formal discharge of it. Owing to this defect in their training we find that ministers in the discharge of their professional duty get into habits of work which very often do not go beyond a mechanical routine; alongside of a lifeless theology there arises a mechanical performance, determined by no principles—

an unnatural dualism which weighs heavily enough on all earnest ministers, and makes many the sport of the changing phenomena of the day and the shifting currents of the age. In Holy Scripture, however, we find the remedy for all the one-sided and sectional tendencies into which the operation of human agencies breaks up theology as an organic whole, both in theory and practice.

As we do not find in Scripture an abstract system of faith and morals, as little do we find in it a practical code of rules or a course of practice without rules; it gives for our instruction precepts and examples in living and concrete unity; that is to say, it gives us, on the one hand, express directions how the office of teacher or the ministry of God's word and the care of souls is to be discharged; on the other hand, statements as to how this was done in the most varied relationships of human life by those in whom dwelt the Divine Spirit. We have thus in Scripture *a directory for pastoral work and a collection of examples* combined. It not only gives us very suggestive and clearly-defined rules from the mouth of the most gifted and approved labourers in the field of Christian instruction, but it also introduces us directly into their sphere of labour, bringing before us in the midst of their operations those who were the originators and founders of the work which is assigned to ourselves, those who were its ablest promoters and most intimately acquainted with its spirit and aim. Often, indeed, are we introduced into the secret workshop of their spirits, where were forged those mighty

levers by which they overturned whole systems of error and sin; we are introduced into the spiritual birthplace of their magnificent conceptions and enterprises, which overtopped the collective wisdom of centuries in spirit-power and energy, into the silent world of their souls' emotions, into their inward conflicts and troubles and joys, and are permitted to catch a glimpse of their weakness and their strength, as well as of their chequered fortunes, of their struggles and victories, their sufferings and successes. But universal and world-wide as the importance and influence of their whole personality and activity has been, yet are they not too great to guide us even in the most ordinary relationships of life; for all that is told us regarding them is presented in its smallest beginnings and most unpretending stages of development, in the everyday situations and minute occurrences of personal and domestic life, referring to men's conduct and pursuits alike in town and country.

Scripture presents us, then, with a general view, in the simplest and most modest setting, of the pattern for the grandest and most comprehensive operations. The teacher in the humblest sphere of labour finds there his model, suited to what is least, yet rising up to what is greatest and highest; and, indeed, there cannot be in our time any ecclesiastical office so exalted as not to be surpassed by those scriptural exemplars, both as regards their position in the history of the world and in the history of God's kingdom. Yet even in the grandest tasks and movements these models set us the example of fidelity in little things, they direct us to the use of

the simplest means of operation, and, in particular, they recommend the work of personal religion as the first and last business for the highest as well as for the lowest (compare 1 Cor. ix. 25–27; 1 Tim. iv. 12 ff.). We have thus in Scripture a means of fitting men for the office of the ministry which ought to be used both by beginners and veterans, by the lowest and the highest, as an inexhaustible mine which they should work with the earnestness of a miner who digs for gold.

But instead of this what do we find? We have only to take a look at the literature on the subject, in which thoughts and maxims, projects and institutions, either of men's own devising or received by tradition, are set forth with great amplitude and pretension, while attention is bestowed but slightly and superficially upon the contents of Scripture as if it was only fit to patch up the holes in the ancient or modern holy coat. In order to obtain a firm scriptural foundation, we must not be content with the hasty and superficial mode of treatment now prevalent, whereby the reading of whole books of the Bible is hurried over (and notably in the universities) as if the highest and deepest truths and relations in life could be gathered, described, and classified like so many stones. Things are so often spoken of as mastered which are only received by the memory, the logical faculty, the imagination, and so forth; and this notion of learning is extended without hesitation even to the Scriptures, although they require for the understanding of their life-truths, thoroughly moral and religious as they are, an absolute surrender of the

inmost being, and expressly demand moral earnestness in a man's life and conduct. The habit of much reading is certainly very much encouraged by the bombastic stuff offered in the literary market, especially the so-called practical part of it, where you have to hurry through whole strings of sentences to get hold of a very few thoughts,—thoughts which in many cases do not even require a racking of the brain, much less a subjugation of the mind and will. And this habit of much reading — the plague of our time—holds itself entitled to use the same despatch even in dealing with the books of Scripture. In these books, however, there is a prevailing conciseness in the sentences, and a pregnancy in the words, by which the marrow of the thought is impressed upon every individual part, and a sharp arrow of conviction is aimed at the very heart of the reader. Through this habit of much and hasty reading, carried on for years, there is lost the taste, disposition, and understanding which are needed to appreciate and make use of such a representation of the truth; there is lost the capacity for persevering in the study of the individual words with composure and quiet thoughtfulness, for comparing them with one another, bringing out their force, and working them out in their own spirit. Now, so long as learned theology, with its abstract conceptions, is alienated from the living thought of Scripture as well as from the wants of the inner and outer life, it is doubly necessary to devote special time to the reading of Holy Scripture for one's life as well as for one's ministry; and if the old adage, "non

scholæ sed vitæ discimus," is constantly forgotten in its special bearing on theology, or is apprehended only in an external and mechanical sense, this is an evil for which the professor in his chair may seldom have to suffer, but for which the student must suffer all the more when he is called to leave the barrack and parade life of college for the conflict of real life.

As early as the last century this new life-spirit, which had been reawakened within the pale of the evangelical Church, chiefly by Spener, had also begun to break through the scholastic incrustation at the universities; it had given rise to new impulses, and had led to new attempts, even in the lecture halls, to cultivate the science of life from a theological point of view. Notably through the exertions of Francke, Buddeus, Rambach, Paul Anton, and others, special hours (lectures) had been instituted, in which books of Holy Scripture were, according to the technical expression of the day, read in a "porismatical" fashion; that is to say, in such a manner that out of the text truths were deduced, not only for edification generally, but specially also with a view to preparation for the gospel ministry.[1] To this practice we owe some valuable writings, especially by Rambach and Paul Anton, on the New Testament writings, which even now, if one is not deterred by their hard and forbidding husk, and their often painful prolixity, yield a rich kernel of scriptural

[1] How much these men were governed in this by the old adage, "non multa sed multum," is evident from the fact that Rambach and Anton, for example, devoted three hours a week for two years to the Acts of the Apostles.

life-wisdom as well as deeper exegetical views, than are to be found in the exegesis of the schools.

The pastoral teaching and pastoral life of Holy Scripture is thus the field in which we are to reap a harvest which not only contains within it the form of growth, but also the fructifying impulse, and which on a congenial soil brings forth another growth of spirit and life like itself. Out of Scripture is formed the living foundation without which all study and duty in the line of pastoral theology remain unfruitful. This foundation is a *genuine Christian character*. He who enters the ministry without this, either falls into hypocrisy, or he is like a reed shaken by the wind,—he falls a victim to human delusion produced by a mechanical discharge of spiritual duty or a formal service of religion, or he falls a prey to the excitements of a forced pursuit of spirituality, or to the prudence of the children of this world, and becomes their plaything or even their laughing-stock. His rules for pastoral duty neither put him in the saddle nor keep him in it. But this is not the worst; in the sight of the Chief Shepherd, who walks among His Churches with eyes of fire, he is an hireling to whom are addressed the words, "Man, how camest thou in hither, not having on a wedding garment?" (Matt. xxii. 12), and who shall have his portion assigned to him with the hypocrites (Matt. xxiv. 51). But even to possess a Christian character is not all, it makes a man a Christian but not a Christian pastor and fellow-worker with God. For this (Matt. xiii. 52) a man requires to be *learned in the Scriptures*,

to possess a mind which has drawn its nourishment from the Scriptures, which is familiar with the course of divine revelation and education for the kingdom of heaven, which is in possession of the wisdom of a householder who, for the management of his domestic affairs, has not only a working capital to begin with, but also the ability to increase and utilize it, so that he can "bring forth out of his treasure things old and new" to meet the current necessities. For this purpose, however, neither a theoretical acquaintance with theology nor the possession of a Christian character is of itself sufficient; there is needed a special *pastoral training*, such as Christ conferred on His disciples and the apostles upon their helpers in the work of the Lord. In Scripture we find the seed-corn of this pastoral training, the examples to be followed, its principles and outlines, and these described in no dead, formal way. Scripture, when one gives himself up to it in a spirit of devotion to the truth and with self-renunciation, ever proves a quickening spring, which awakens in every man his special gift, and by its sound teaching promotes a sound practical development of the gift. It tends specially to the production of that sound understanding, that discreet and sensible character, denoted by the term σωφροσύνη, which is so particularly needful for the clergyman in order that he may apply what he has learned to the manifold relations of life from the highest point of view, viz. that of the kingdom of heaven; and in order that, through the lessons of the present life, he may be continually learning for another life—a life of glory—in

eternity. A mind which draws its nourishment from Scripture has the senses exercised to discern between the true or real and the apparent, between the good and the bad, even in their varying degrees and disguises; it developes the gift of trying the spirits; it developes the purity of heart, the simplicity that is complete in Christ, and the faithfulness of a steward, in combination with that wisdom which does not in its innocence receive the spurious and impure when it presents itself in fair-seeming guise, but overcomes it by the inherent might of divine truth. All these are essential qualities, which are not given by mere instruction and drill, nor yet gained from mere experience; they form rather the condition necessary for the use of all the other aids to a right discharge of pastoral duty in the right spirit and after the right method. So our position is, that Scripture is the source of true pastoral theology, and indeed in the right sense the only source, because Scripture alone contains its original powers, laws, and examples.

II. AIDS TO PASTORAL THEOLOGY—THEIR VALUE AND THEIR STANDARD.

But besides Scripture, there are yet other *aids to training in pastoral theology* which may be of value for any one who knows how to test and sift them by comparison with the original itself. Scripture in the course of centuries, like an unfading, fruitful tree, has strewed the whole Church with seeds and fruits,

even in matters relating to pastoral theology; out of it have grown directions for the exercise of the pastoral office, and examples of it, of various degrees of value. To this category belong not only works that treat specially of pastoral theology, but also writings which furnish experiences and sketches from pastoral life, as well as directories of public worship and pastoral addresses.

Under certain conditions we may also employ as an aid to training in pastoral theology, Church fellowship as well as fellowship with brother-clergymen. But all this does not imply that there are other sources *besides* the Scriptures to supply us with precept and practice in pastoral theology. So far from this, it is only when it is continually drawing its inspiration from Scripture, and trying itself and everything else by reference to Scripture, that it can understand its true bearings, that it can judge of the bad and the good, the sound and the unsound, in the domain of literature, of Church life, and of human society generally, or distinguish between perishing human thoughts or institutions and eternal divine thoughts. Everything, however brilliant, however it may impose upon us through the dignity of age or the freshness of novelty, is to be tested at the one fountainhead, to which may be traced what is best and most enduring even in the domain of pastoral theology.

III. AIDS ENUMERATED.

(*a*) Out of the *literature of pastoral theology* itself we select some writings which are of more or less value

for practical purposes. From Christian antiquity we have only general rules, suggestions, exhortations regarding a conscientious discharge of the ministry, and a worthy manner of life. We find these scattered, for example, through the letters of Cyprian, of which the fourth and the fifth in particular treat of the election and mode of life of the priests; and also in the letters of Jerome, particularly in that addressed to Nepotianus. In the work of Ambrose, *De Officiis*, there is a special section, "De Officiis Ministrorum," which, however, contains a mixture of truth and error, and does not enter upon the special features of the office. More important, on account of the depth of the thoughts, is Augustine's *De Catechizandis Rudibus*,[1] and his work, *De Doctrina Christiana*,[1] where the last two books treat of the *modus inveniendi quæ intelligenda sunt*, and the *modus proferendi quæ intellecta sunt*. Chrysostom's *De Sacerdotio* brings out in an impressive manner the sacredness and importance of the office (chiefly in Books 4 and 5), but it requires scriptural sifting, especially on account of the hierarchical elements contained in it, which were by this time gathering force in the Church. St. Bernard's *Considerationes*, addressed to Pope Eugene, are very rich in the application of Scripture to practical questions. The work of Ellendorf, *Saint Bernard and the Hierarchy of his Time*, gives extracts from it. A collection of old pastoral experiences was given by John Mich. Sailer in his *Christian Letters from all Centuries* (six small volumes).

[1] Translated by Shaw and Salmond. T. & T. Clark, 1877.

The Reformers devoted special attention to the pastoral office, and a rich treasure is to be found in Luther's writings. What had previously existed as scattered fragments was first published in a collected form by Porta in his *Pastorale Lutheri*, 1582, reprinted in Nördlingen in 1842. The same subject is more concisely and systematically, but only too briefly, handled by Gessert in his *The Gospel Ministry, as viewed by Luther*, Bremen 1826. A work of great amplitude and learning, which derives special value from the annotations and additions by Francke, is Hartman's *Pastorale Evangelicum*, 1678. Francke himself, in his *Monita Pastoralia*, 1712, and in his *Collegium Pastorale*, 1743, like Spener before him in his *Pia Desideria*, and in many of his *Reflections*, cleared and enriched with Christian wisdom the domain of pastoral theology. Translated from English into German by Plieninger, 1837, is a work by Richard Baxter, *The Reformed Pastor*. This work is full of fire and energy, and as revised by Brown it ought to be more useful than in its original somewhat unsystematic form. It is indeed chiefly hortatory, going, however, into the particulars, and insisting everywhere upon the one decisive consideration. On the other hand, the zeal is overdone, and the book is apt to betray the reader into exaggerations and extravagances, which are the more dangerous because they rest upon a spiritual foundation, and aim at a spiritual result. It is deficient in insight into the laws of the divine economy, and there is about its method much that is forced, and not

scripturally nor practically tenable. As specially worthy of notice we have still to mention Gottfried Arnold's *The Clergyman as a Gospel Teacher*, 1723. The book treats with great earnestness of the spiritual side of the clerical calling, and of the personal training for it. Arnold, however, regards the office of teacher too exclusively in its high spiritual aspect, and, with all his opposition to ecclesiastical tradition, he often loses the pure Bible truth in patristic mysticism.

Amongst the best works of the 18th century that treat of pastoral theology in a systematic form we may rank the treatise of John Peter Miller, which contains a complete guide for a wise and conscientious discharge of the gospel ministry, Leipsic 1774. An opposition to orthodoxy maintained in the spirit of Spener, coupled with wisdom, prudence, and knowledge of men, are the leading features of the book, and although in its manner of expression it follows closely the prevailing language of its time, nevertheless it contains a substantial kernel of Christian thought. Herder in his writings—*God's Preacher*, 1765; *Twelve Provincial Letters to Preachers*, 1774; and *Letters on the Study of Theology*, 1780—vigorously contends against a dead system of morals, a shallow orthodoxy, and a utilitarian conception of the ministerial office, and represents with fire and spirit the prophetic, apostolic character of the office along with a living Christianity, albeit he does not know how to grasp the latter in its own fundamental doctrines. The *Provincial Letters*

especially are rich in grand delineations of the true pastoral character, characterized by great mental power, and abound in forcible refutation of the superficial opinions of the age. Among the more recent systematic treatises on pastoral theology, the work of the Catholic Bishop Joh. Mich. Sailer is specially to be commended, *Lectures on Pastoral Theology*, in three volumes, published several times since 1788. Sailer knows how to weave the central ideas of Christianity at every point into the relationships, even the Catholic relationships, of real life, and how to deduce from them the most detailed applications in a prudent and practical spirit, and in a manner in many respects original. His ecclesiastical leanings come out particularly in the third part. Harms' *Pastoral Theology* is possessed of much living force, being in many respects spirited and seasoned with practical illustrations; but instead of sober scriptural truth and well-grounded judgment, we often get only the fancies of genius, and much of the book is too highly coloured by his own subjectivity. It is therefore to be used with caution, just because, owing to its Christian character as a whole, even assertions, suggestions, examples, and the like, which cannot stand the test of objective Christian truth, are dangerously fascinating. Kübel, in his *Outline of Pastoral Theology*, 1870 and 1872, gives us a synoptical view of the subject, which, taken as a whole, follows the substance and meaning of Scripture.

There are two productions which, without belonging to systematic pastoral theology, are remarkable among

ancient and modern works for the way in which they go directly into the experiences and duties incident to the work of the ministry. The one is Spener's *Theological Reflections*, drawn up in a very useful form, in a modern but only too short *Compendium*, by Hennecke, Halle 1838 ; the other, Philip David Burk's *Collections for Pastoral Theology*, in two volumes, 1771–73, re-edited in an abbreviated form by V. F. Oehler, 1867. Both works, apart from the bias in favour of traditional views and forms which here and there cleaves to them, are distinguished by sober fidelity to Scripture, practical wisdom, and sound examination and judgment of the often difficult cases in real life with which they deal. A collection of pithy expressions from Bengel's *Gnomon* is given by Werner in Bengel's *Treasury for the Discharge of the Clerical Office, taken from the Papers of Pastor Flattich*, 1860. In conformity with the method set forth by me here and elsewhere, Wächter works out the subject in the *Zeitschrift für Lutherische Theologie und Kirche*, 1859, pp. 645–683, "Principles of Church Superintendence, after the Example of Jesus."

(*b*) Amongst *biographies* are to be noted Spener's and Valentin Andreas' Lives by Hossbach, Bengel's Life and Labours by Burk, and the same by Wächter, particularly rich in quotations from Bengel's own utterances. In Sailer's biographical sketches of Heggelin, Winkelhofer, Fenneberg, the Catholic colouring is to be got rid of. Martin Boos, by Gossner, is rich in Christian experience, but not to the full extent of Scripture. But biographies

generally (particularly so a collection of them entitled *Pastoral Theology Exemplified*, by Burk, 1838) have always their questionable matter, and require therefore to be used very judiciously and with strict discrimination, even in detail. Usually biographies neglect far too much the duty of sifting everything on biblical principles, that is to say, by the example of Christ and His apostles, and by the original conception of the ministry; hero-worship is quite too much in the ascendant, or at all events there is a tendency to picture men as saints; they force up their hero to such an elevation that he no longer appears a real man. How different is it, on the other hand, with the simple narratives of the Gospels and the Acts of the Apostles, with the glimpses which are permitted us into the life and heart of the prophets! In them, as Roos says in his preface to the *Footsteps of the Faith of Abraham*, we are preserved from hypocrisy and over-strained earnestness. We learn from them how the image of Christ is beautifully impressed upon the soul amid the commonest duties and sufferings of human life, and what a striking manifestation of it can be given in the works that come to a man's hand day by day in a way unsought by him. Further, in ordinary biographies the person described is mostly set before us in his official dress, and in consequence of this we get accustomed to an unnatural official gravity,—strictly taken, a hypocritical gravity,—as if the black gown, which was not even possessed originally by the servants of Christ, had grown to be a part of the man. Again, how greatly does this gravity, pertaining to office

or position, stand in contrast with the simple, earnest, human nature of Christ and the apostles, who were only distinguished by the force of their spirit and character, and not by assuming airs of clerical superiority! Moreover, one is easily misled even by the better class of biographies into an outward familiarity with, and an imitation of, what apart from the inward and essential condition is a wretched sham, or has its value in other men only from some peculiarity of their natural or regenerate state, and is only to be justified, or even so much as excused, by special circumstances of time and place.

(*c*) Among the aids to pastoral theology there still fall to be considered *directories of public worship*. These differ according to time and country; that which is specially authorized in the country in which a man discharges his office, he must have a more accurate knowledge of, must likewise test by the Scriptures, in order to keep what is good in it; and anything else he must quietly modify for himself, so that it may be suited to his own sphere of labour. This requires wisdom, in order, on the one hand, not to cause strife, on the other, not to become a slave of men, not to be servile. This wisdom is not got from rules, but, like other good things, is to be found in Scripture, that is to say, it belongs to the personal character which is formed by the study of Scripture and by prayer. The more modern directories of public worship suffer more or less from that spirit of formalism, ethical superficiality, and pious mannerism which characterize

generally the theology of our day; in older specimens there are often glorious treasures, combining a knowledge of Scripture and practical wisdom, particularly so the Book of Common Order of the old communion of the Bohemian Brethren, and generally those of the Reformation period. We have also a pastoral theology constructed out of the principal German directories by Spörl, 1764. The evangelical principle which all such books should keep in view—but, alas! have not kept in view—was powerfully and wisely expressed by Luther in his day, in his preface to the *Wittenberg Directory*, 1526. (Compare the book by Gessert, above mentioned, and also an abridgment of Luther's writings by Zimmermann and Lomler, *Liturgy*, vol. iii. pp. 456–461: "Above all things," he says, "I would very heartily, and for God's sake, entreat as many as see this Book of Order for Divine Service, or would follow it, that they make of it no compulsory ordinance, nor entangle or bind any man's conscience with it; but that in accordance with Christian liberty they use their good pleasure as to how, where, when, and how long their circumstances may suit and require it. I therefore would not ask those who have already a good book of order of their own, or by God's grace can make a better, to abandon theirs, and make way for ours.") The general principle which should guide our procedure in Church matters is this. On the one hand, there is an *order* to be observed which must not be allowed to interfere with the common liberty of men, such as the New Testament respects and desires to be respected,

still less with the special Christian liberty which the New Testament implants and desires to be implanted. On the other hand, there is a *freedom* to be maintained, which must not be allowed to run into disorder before God, nor tend to loosen the foundations of morality and piety. As an example how even Christian men of an earlier time examined and freely criticized the condition of the Church, we may take Spener in his *Pia Desideria*, and Bengel in his Biography by Burk, pp. 170–174 (comp. also the sketch of Bengel's Life by Wächter, pp. 191, 364, etc., although the editor has been too minute in his criticism).

One overruling consideration which is to be well borne in mind in anything that relates to arrangements and improvements in the outward constitution of the Church, and particularly when it concerns an enlargement of the privileges of congregations, is this, that improvements, as also new organizations generally, must originate from within, if they are not to be merely means of promoting hypocrisy, and so of leading to moral deterioration; in other words, if the reform is to be one in accordance with the spirit of the kingdom of God, which is inward life. Otherwise, even the best of schemes will not be carried on in the right spirit and from right motives; they are liable to be abused, and become a weapon of the Evil one. So long as the great majority of our congregations consist of men, some of whom are rude, carnal men, others of whom, under the name of culture, are miscultured, some indifferent, some unbelieving, some superstitious; so long as even the

minority themselves can merely judge in matters of the mind and the conscience, and are not able to discriminate in questions relating to Christian truth and error, Christian good and evil, Christian bondage and liberty; so long as pernicious errors and lusts prevail in doctrine and life, it is the most glaring contradiction to think of setting up a Christian constitution, in other words, of building before you have the ground and the materials for building. It is quite as much of an incongruity as it would be to transfer our political constitution to Turkey. But this incongruity is precisely what our age overlooks, owing partly to its zeal for restoration, partly to its passion for reform. Especially is this observable in the desire of so many clergymen to effect an outward reform before they have reformed themselves, and especially reformed their preaching in accordance with the Scriptures. Spener teaches differently when in his *Reflections*, p. 296, he mentions three things as the most necessary:—"1. That we—that is to say, the clergy—should begin with ourselves, and should strive to attain such a position that we shall be able to guide our hearers by our own example, that we shall speak under the influence of the Holy Ghost, and not of human wisdom. On this we must bestow much labour. 2. That as regards our congregations, we should in all our sermons carefully attend to these two things: on the one hand make them understand that a lip-faith (a so-called confession) is not enough, that true faith is a thing which makes new men, on the other hand call attention to the great blessings of Christianity ('if

in this life only we have hope in Christ, we are of all men most miserable'), showing how all riches and all honour are nothing compared with blessedness in Christ. Where these two things are constantly insisted on, the former will have the effect of taking away self-confidence from the hearts of those who do not wilfully harden themselves, the latter will lead them to strive after eternal blessings. 3. The third means would be the private admonition, on the one hand, of those who are exceptionally wicked; on the other hand, also of those whom the Father is drawing." The latter are to be helped upwards and onwards that they may attain to the truth. Compare with 1 and 2 above mentioned as directions for a true Christian reform, Hasenkamp on the *Removal of Hindrances to Christian Integrity*, edited by Lavater, second edition, 1770; republished in a new form in Tübingen by Osiander, 1866, p. 19 ff.

(*d*) Amongst the aids to pastoral theology there is still to be considered *intercourse with men in general*, and with ministerial brethren in particular. As regards general social intercourse, there are two fruitful texts to be borne in mind—1 Cor. x. 23: "All things are lawful, but all things are not expedient, . . . and all things edify not;" and Rom. xiv. 1, 15, 20, which latter passage brings out prominently the regard which is due to the weak in the faith: "Such receive ye, yet not to doubtful disputation. If because of meat (that is, the enjoyment that is open to thee) thy brother is grieved, thou walkest no longer in love." On these principles the clergyman must limit his

freedom in his outward life, and must not say to himself: If this man and that man are at liberty to do so and so, I am also at liberty to do it, there is certainly nothing wrong in it. Enough, if it has a baneful effect upon others, even if it has not always such an effect on the minister himself, or if it wounds them and perplexes their consciences, care being taken, however, not to confound capricious humours and pretensions with such conscientious scruples. An apprehension of the moral injury which they may do to others must lead us to sacrifice our own rights and enjoyments. Especially does this apply to clergymen, who ought to be examples in self-denial as in other things. With reference to special worldly associations, a passage from Spener's *Reflections*, p. 135, is again to the point: "An honest Christian may, through the grace of God, even in the fellowship of others who are children of the world, so maintain his position and so order his conversation as to be able to keep himself free from sinful contamination; but in order to this there is needed—1. An undoubted call thereto, and he who in his soul is assured of such a call may take his stand upon it (without becoming over-confident). 2. It requires persons of strong character, who in the midst of the world can withstand all the temptations that meet them in it, and so carry on the conflict as to come off victorious." We must, however, add that even persons of strong character are not always strong; they have their weak moments and their weak sides, specially in certain relations and amid certain surroundings that are peculiarly perilous to their nature;

so to them also we may apply the words: "Be not high-minded," self-confident, and presumptuous, "but fear;" therefore also Spener adds further: 3. "Even those strong men who must constantly in their calling maintain an outward intercourse with worldly circles and with worldly persons, are in a position that is not without danger."

There is, however, one special kind of intercourse which is of the greatest value as a means of gaining a knowledge of human wants, which yields the strongest incentives to earnestness and zeal in the discharge of duty, the deepest experiences of the burden of sin and the power of divine grace, the sharpest discernment between appearance and reality, the best practice in faith, hope, love: I mean intercourse with the unfortunate, with the suffering, the poor, the sick, and so forth, who were always the nearest to the Lord Himself. But let this intercourse be carried on in a sober spirit, not as if one were pursuing it as a profession,—and without obtrusiveness.

(*e*) Finally, as regards *intercourse with brethren in the ministry*, here also must general love, love for all, be united with the special love which we feel for such as are in closest sympathy with us in spirit and in faith. The elder Burk says: "It has always been a great advantage to me that I have never desired to act otherwise than in a fair and open way towards any of my brethren, even though not generally regarded as awakened and converted men. In consequence of this, my brethren have all the sooner gained a thorough brotherly confidence in my humble self." Never, how-

ever, must the interests of truth and of ministerial duty be in any degree sacrificed to our professional attachments. "Amicus Socrates, amicior Plato, amicissima veritas." And as regards *a more intimate* fellowship with one or more of our brethren, everything depends on the spirit by which they are animated individually or collectively, whether the spirit of simple truth, of love and self-discipline, or of the fear of man and hypocritical compliance, of assumption and love of power, of vanity, and such like. When these are the motives, the rule should be, "from such withdraw thyself." But above all, it is important that a man should never forget his own soul in his converse with others. One cannot be to others what he is not to himself. Neither can one receive from others, or gain through their efforts, the good and the true, if they do not possess it themselves, or if the receiver himself does not know how properly to test and sift it. A man may preach to others, may hold the best of intercourse with them, and may himself become a castaway even in the best company (Luke xiii. 24–26). Above all in the ministerial office, in which one so easily falls into the habit of giving out more than one takes in, and so gets into the position of a debtor, let us take care to have oil in our vessels, good seed in the soil of our own hearts; in other words, time for quiet reflection, for personal edification through the word of God and by prayer. This must have precedence of all intercourse with others. For further discussion, compare my *Gedanken aus und nach der Schrift*, p. 256 ff. (second edition).

PART FIRST.

THE SCRIPTURAL CONCEPTION OF THE PASTORAL OFFICE.

1. *The fundamental idea of the life and work of the pastor, according to Scripture.*

(*a*) There were chiefly three functions which devolved upon those who were at the head of Christian Churches (collectively styled πρεσβύτεροι)—which functions are at the present day combined more or less directly in the ministerial office. The first function is that of *direction and superintendence* of the doctrine, life, and constitution of the Church, ἐπισκοπεῖν, ποιμαίνειν, Acts xx. 28, cf. ver. 17; hence the presbyters specially entrusted therewith were called ἐπίσκοποι or ποιμένες, Tit. i. 5, 7; Eph. iv. 11. The second function is that of teaching, διδάσκειν, the persons charged therewith being in a special sense διδάσκαλοι, Eph. iv. 11. The right to teach, however, was not confined to the presbyters or official persons, but depended generally on χάρισμα τῆς διδασκαλίας; and in virtue of this χάρισμα the work of teaching belonged also to ordinary members

of the Church, 1 Cor. xiv. 26. This, however, did not preclude the possibility of an official obligation to teach (not a monopoly) being laid upon individual members of the Church who were qualified to teach; and so those called to this duty became the διδάσκαλοι of the Church. Especially did it behove the bishops or ποιμένες of the congregation to have at the same time the gift of teaching, 1 Tim. iii. 2; Tit. i. 9. The combination of superintendence, of the ἐπισκοπεῖν, with the teaching function was not only not to be forbidden, but rather to be held in special honour (1 Tim. v. 17). There is thus involved in the complete idea of ποιμήν or of the pastoral office, that there be united in it the direction of the Church and the function of teaching, that the clergyman be at the same time preacher and Church-governor (and indeed at the head of the Church-governors). The third function consisted in διακονεῖν, in caring for the outward wants of the Church, especially for the wants of the poor, the widows, the sick, and the strangers. At first, as Acts vi. shows, this function of the διακονεῖν was likewise united with the office of teacher and superintendent; but later, inasmuch as the ministry of the word, or the teaching function, suffered prejudice thereby, the διακονεῖν was separated from it and handed over to special persons, viz. the deacons and deaconesses. We have in this an indication as to what ministers also have to give up in the first instance, if the burden of work is too great for them, namely, such services as relate to matters of an outward kind; we have

an indication, also, how the ministry of the word takes precedence of everything else, even of the care of the poor. Assuredly, however, this relief must not be got in such a way as to leave the necessary outward service uncared for, the clergyman simply neglecting it, or giving it up without troubling himself about it, but by such an arrangement as will still leave him responsible for the efficient administration of this outward service by means of other capable persons. *According to the foregoing, then, we can sum up the fundamental idea of the ministry of the Church at the present day in the conception of the scriptural* ποιμήν. Shepherd brings out the idea of pre-eminence above the rest of the Church, the *dignity* of the position, but at the same time it brings out also its aspect of *duty*, the obligation which he owes to the Church, and his responsibility to the Lord of the Church; moreover, both aspects, that of dignity and that of duty, are seen united in the shepherd by the tenderest bond, the bond of love or of mutual attachment. The shepherd's *dignity* is not one of lordly command, but of *benevolent guidance;* the shepherd's *duty* is not one of servile herding and hireling labour, but of *cherishing and tending.*

(*b*) In John x., Christ sets Himself before us as the pattern of the shepherd in the performance of his duties, and even there we already find indications of the functions mentioned above as belonging to the office of the ministry. In ver. 3: ποιμὴν καλεῖ καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, there comes before us the *call, the appeal,* and that in such a way (comp. vers. 4 and 27), that

recognition and following are the result of this appeal. All this points to the ministry of the word, and to such a fulfilment of it as leads to a knowledge of Jesus Christ and a following after Him—a devotion to Him as the one Chief Shepherd who (ver. 11 f., 15, 28) gives up His ψυχή, His personal, earthly life for the sheep, and imparts to them eternal life, His life of the spirit. The true Church-shepherd or pastor must thus himself be under the direction and care of the one Chief Shepherd, must himself know and follow after Jesus Christ in order to render the service of a shepherd to his congregation, in order really to bring home to their souls the voice of Jesus, the word and call of Jesus, so that they may know Him and follow Him. In harmony with this are many other passages of the New Testament, which represent these two things—knowledge of Jesus Christ and following after Him, or obedience to Him—as essential elements not only of the Christian life, but also of the discharge of the ministerial office; thus, with reference to knowledge, 2 Cor. iv. 6 (we servants of the New Testament dispensation are enlightened by God πρὸς φωτισμὸν τῆς γνώσεως), 1 Cor. i. 5 (where λόγος is conjoined with γνῶσις), Col. i. 28 with iii. 10 (καταγγέλλομεν διδάσκοντες εἰς ἐπίγνωσιν); and with reference to obedience, Rom. i. 5: εἰς ὑπακοὴν πίστεως, vi. 17; 1 Thess. i. 5. Further, in John x. 3 ff. along with καλεῖν there is brought before us the ἐξάγειν τὰ πρόβατα καὶ ἔμπροσθεν αὐτῶν πορεύεσθαι. These essential features point to that leading of the flock, collectively and individually, which under the emblem

of the shepherd is to be associated in thought with a watchful, careful oversight of all (ver. 3 : *τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα* ; ver. 14 : *γινώσκω τὰ ἐμά* ; ver. 27 : *γινώσκω αὐτά*), and at the same time includes his own going before them (*ἔμπροσθεν αὐτῶν πορεύεται*, ver. 4), that is to say, his example. Hence Acts xx. 28 : *προσέχετε ἑαυτοῖς καὶ πάντι τῷ ποιμνίῳ*. Finally, in the words already quoted, vers. 10 f. and 28 ("the Good Shepherd giveth His life for His sheep, and giveth to them eternal life, that they may have abundance"), there is involved the general idea of *διακονία* in the special and unique perfection in which Christ alone could realize it. (Compare Matt. xx. 28 ; John xiii. 13–17 ; Luke xxii. 26.)

Thus also, in John x., when we sum up the essential features, there comes out as the fundamental idea of the pastoral office or discharge of duty by the *ποιμήν*, in the first place, a call addressed to men through such an application of the word as shall be the means of producing a knowledge and a following of Christ, then a leading or guiding, which, however, is found in union with serving (*διακονεῖν*) with self-sacrifice ; which, consequently, has nothing lordly about it, and which, in conjunction with the word, is designed to lead to that life which Christ supplies.

(*c*) It thus follows that the fundamental work of the ministry in the scriptural sense is, by teaching, by leading or going before, and by serving, to establish in men, and among men, a living union with Christ ; and the distinctive elements of this living union are : a knowledge of Christ, a following or obeying of Him and life

in Him, a satisfaction of all wants, that is, abundance in Christ. In this way the element of knowledge forms the root of the whole true life-relation to Christ; John xvii. 3 and 8; 1 Tim. ii. 4.

This is particularly evident in 2 Pet. i. 3 ff. The divine power is there represented as the principle which communicates *τὰ πρὸς ζωὴν καὶ εὐσέβειαν.* The conception of *ζωή* and *εὐσέβεια* is concisely rendered by Bengel in his *Gnomon*: "ea quæ pertinent ad vitam ex Deo et studium in Deum." Our great object, therefore, is the reception of divine life-power for the development of a life absolutely dependent on God only; and this reception is spiritually effected through knowledge, the distinctive knowledge of Him who has called us. This refers to God in Christ as He is presented in the word. In close connection with this there follows the unfolding of the *εὐσέβεια*, the life absolutely dependent on God, this being described vers. 5 to 8 as a morally-developed fruit. In virtue of that which is received through the knowledge of Christ, in virtue of the dynamical relation in which that knowledge places us towards Him (in virtue of the powers which we derive from the divine power through that knowledge), moral earnestness may and ought to be demanded; "Give all diligence to develop the whole train of virtues." *Thus here again also, there rests upon knowledge as the foundation, the practical following of Christ*, or the moral imitation of Him. This reacts in turn (according to ver. 8) upon our knowledge of Christ, so that by this means it is prevented from ever settling down into a

knowledge that is unfruitful and dead; and ver. 11 represents as the consequence of this process our more and more abundant entrance into the union that is fraught with life eternal. Thus from the knowledge of Jesus Christ men obtain divine life-power, and out of this there ought to be, and there may be, developed also (ver. 5–8) the moral imitation of Christ; in and with this imitation of Christ, again, there is developed (ver. 11) the spiritual enjoyment of the kingdom,—life and satisfaction in Christ,—the δωρεὰ ἐπουράνιος, δυνάμεις μέλλοντος αἰῶνος, Heb. vi. 4. Since, then, knowledge forms the root out of which grows the whole of a right living relation to Christ, and the whole development of the Christian life, it follows that the *teaching of the word* on which the knowledge of Christ is based, and by which it is built up, forms *the chief business of the pastoral office.* In John xvii. 8 the importance of the teaching of the word is declared by the Lord Himself: ὅτι τὰ ῥήματα ἃ δέδωκάς μοι δέδωκα αὐτοῖς καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς, ὅτι παρὰ σοῦ ἐξῆλθον καὶ ἐπίστευσαν, ὅτι σύ με ἀπέστειλας. It was by means of teaching that the Lord trained His immediate disciples to be the first agents of the word and work given Him by the Father, and so in ver. 20 He in turn connects with their teaching of the word the faith of all those to whom He promises the enjoyment of divine life which proceeds from Him.

The pastoral office has thus for its chief work teaching, or a preaching which is the means of imparting a certain knowledge, the knowledge of Jesus Christ, bring-

ing with it divine powers and fruits, and producing a relation to God in Christ and to His eternal kingdom, which manifests itself in a life of obedience and blessedness. If preaching is to accomplish this object, it must give the words which Christ gave to His disciples as God's word; God's word must be taught in the sense in which it was taught by Jesus Christ and His apostles; that is, it must be taught in exact accordance with Scripture. For this reason it is not every sermon that is God's word. Very vague ideas prevail on this point. This subject is minutely discussed by Burk, *Collections for Pastoral Theology*, the older edition, pp. 748–752 (edition by Oehler, p. 459); and by Sailer in his concise *Admonitions to Young Preachers*, p. 11: "A Christian preacher will, like a steward in the house of God, allow no one to lay any other foundation in the Church of God than that which is the true foundation, apart from which there is no salvation. A Christian sower will scatter divine seed according to the teaching and the example of Jesus and His apostles. He who teaches God's word, will teach regarding God and Jesus and the Holy Ghost what Christ Himself teaches: regarding man, his fall and restoration, his destiny, and so forth, he will likewise teach what Jesus taught. Let him who would teach God's word teach what was taught by Christ's apostles in Christ's spirit."

In order to determine more exactly the fundamental idea of the pastoral office as found in Scripture, we add—

2. *Features of the pastoral life of the apostles, with special reference to doctrine, government, and service.*

First of all, for a right apprehension of *the superintendent's position and his work as a leader*, we find 1 Pet. v. 1–3 eminently instructive. From this passage we see clearly that the *official distinctions* among those engaged in the service of Christian Churches, distinctions arising out of the afore-mentioned classification into apostles, bishops (or overseers), teachers, deacons, representing as they do various grades of service, by no means do away with the element common to them all.

This common element is designated by πρεσβύτεροι (זְקֵנִים) and ὁ συμπρεσβύτερος. This designation is applied to those who were set over churches, not only because they were usually chosen from the older men (1 Tim. v. 17, comp. ver. 1), but also because it is the dignity of age in comparison with youth, neither more nor less, that ought to be ascribed to the office in question. This common, brotherly element comes out also in Scripture in connection with ministerial intercourse; in 1 Cor. iii. 5, 8, Paul and Apollos are both alike διάκονοι, Θεοῦ συνεργοί, and in Col. iv. 7, Paul ranks himself with Tychicus under the common title σύνδουλος ἐν κυρίῳ. Similarly, in Rom. xvi. 3, he represents Prisca and Aquila as his συνεργοί; while John also, in his Second and Third Epistles, designates himself as πρεσβύτερος.

Now, as πρεσβύτερος signifies the office of president in a particular church, the above passages would indicate that the Apostles Peter and John, at the time of the composition of their letters, had their residence at

a particular church, and naturally found themselves part of the ruling body in that church. This collegiate relationship does not consist in social equality (*égalité*), but in the earnest discharge of duty and work in common (*σύνδουλος, συνεργός*), as well as in the *σεμνότης*, which is inherent in the idea of age lying at the root of the term *πρεσβύτερος*. The higher rank of the apostle, as an apostle, is gently indicated in our passage, 1 Pet. v. 1, when it is added: *καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων*; comp. Luke xxiv. 48: *ὑμεῖς δέ ἐστε μάρτυρες τούτων*, and Acts i. 21 f., ii. 32, x. 39, where it is the fact of his having been an eye-witness that Peter insists upon as the characteristic of an apostle. Now why does the apostle mention Christ's sufferings in particular as a primary consideration? Just because it is in the example of the suffering, serving Lord that there is found the antidote to all ambition and official self-importance, and so the passage before us is in full accordance with the fundamental principle laid down by our Lord in the appointment of His disciples and the Seventy (Matt. xx. 25–28, xxiii. 8–12). There is no spiritual superiority (rabbi), no authority resulting from age and affection (father), no authority of leadership (*καθηγητής*, denoting the rank of head and president), to be a ground for special rank and prerogatives amongst Christ's servants. On the contrary, as all are alike dependent on the one Lord, Teacher, and Father, there is based upon this fact their common obligation to the laws of the one Lord;—and this is what gives the humblest and weakest, even when confronted

with those in a higher position, a right to oppose all departures from the teaching contained in the words of the Lord, which constitute the only rule for our guidance. So even in 1 Pet. v. 2 (notwithstanding the recognition of equality) the exhortation to fulfilment of official duty is not omitted. The combination of ποιμάνατε and ἐπισκοποῦντες is not tautological; ποιμάνατε is more precisely defined, and receives point from ἐπισκοποῦντες; so feed, that you may at the same time exercise a careful oversight. The supply of what is good, of wholesome nourishment, the feeding of the flock, must be combined with care and vigilance to guard against what is injurious, with discrimination to separate between good and bad, true and false. This exhortation to exercise oversight is needful for all, amid so much that would lull to sleep, where there is so much to dazzle the eye, and lead one, for example, to mistake the appearance of good in a church for the good itself. The church is still more strongly commended to their hearts' affection by the designation τὸ ἐν ὑμῖν τῷ ποίμνιον, for ἐν ὑμῖν means something more than "among you, with you," the word ἐν expressing the close, inner relationship, and not merely the outward association,—in other words, "the flock which is committed to your trust." Ver. 1 brings out in like manner the inner relation of the presbyters to the church. Upon this close spiritual relationship rests the warning, "not of constraint and unwillingly." That is to say, let the service be performed not merely as a matter of outward necessity, because one's circum-

stances, one's profession requires it, because one's public responsibility does not admit of its neglect; but let it be done ἑκουσίως, with the *resolution of a free will* acting from within outwards. But let not the inner motive to the service and the guiding principle in its discharge be a *greed of gain*, μὴ αἰσχροκερδῶς ("for filthy lucre"); under which term is included not merely the love of money, or the inordinate desire to increase one's income, but also the passion for acquiring honour, influence, promotion, leading to the invasion of the whole office by a time-serving and self-seeking spirit. On the contrary, let your service be rendered προθύμως, with *an inward alacrity*, with a passionate love for the office, for the Lord who calls us into it, and for the Church which is to be guided to salvation and life.

Up to this point (1 Pet. v. 1 and 2) the duties of the ministry are described; but how is *the dignity* of the minister as the superintendent of the church represented? Ver. 3 tells us how: not with the airs of a lord: μὴ ὡς κατακυριεύοντες. This is a *nota bene*, in the first instance, against the love of the clergy to be ranked among the aristocracy, among the upper classes and official dignitaries, the desire to play the part of spiritual magistrate and censor — an ambition whose incompatibility with the ministerial office is evident even to the laity, and which has brought a curse in its train throughout the whole course of Church history both in its wider and narrower aspects. Its ultimate result, moreover, is always the reverse of what a man

desires to attain; instead of esteem, he meets with depreciation amounting even to contempt, and ill-will to boot. The clergyman gives up his footing on the solid ground, and floats in the air when he dissociates himself from the mass of the people; when they would have made Christ a king, He fled. In this connection Jotham's parable is to the point (Judg. ix. 8), where the trees are represented as going forth to choose a king from their midst. Olive, fig, and vine say: "Shall I leave my sap and precious fruit and hold sway over the trees?" Thereupon the bramble accepts with joy. The clergyman should certainly not court the favour of the populace, but still less should he court the favour of the great, and make himself, or allow himself to be made, a wheel in the political machine, *μὴ ὡς κατακυριεύοντες*; neither should he wish to be a village or city magnate, who keeps up a grand establishment and cuts a great figure. However, there is yet another aspect to consider. An unprincipled, ambitious, touchy generation, which will have such preaching as shall please its itching ears, is very apt to resent as domination and coercion the opposition it encounters from the force of moral earnestness. In such a case one must be able to bear even this. Our Lord Himself was assailed with the reproach that He was possessed by the devil of pride; the exercise of might, or rather of force, through the word and spirit of Him who is Lord of all, is not domination if one be not actuated by a self-seeking spirit, and do not transgress the bounds which the word of God sets, guarding specially against the exercise of

compulsion on any man's faith (2 Cor. i. 24). The Roman Catholics, in dealing with this passage, would fain use it to confirm the authority which they claim over the laity, by interpreting κατακυριεύειν in the sense of an abuse of power, as if it were: abuse not your authority. Calvin also takes the words in the same sense. That this is a false view can be made out even on grammatical grounds; in Matt. xx. 25 the same expression κατακυριεύειν is found as an equivalent for the simple κυριεύειν in the parallel passage Luke xxii. 25. What a bold use was made of the passage before us in the face of the highest ecclesiastical power, in the so-called dark ages, may be seen from a letter of Bernard of Clairvaux to Pope Eugene, in which he says, with reference to our passage: "Non tibi dare Petrus potuit, quod non habuit; quod habuit, hoc dedit: solicitudinem supra ecclesiam; numquid dominatum? audi ipsum! non dominantes, inquit, cleris" (*Epist.* 237). But if the authority which belongs to the position of the superintendent in relation to the church, or that of Church government on a large scale and in general, does not at all lie in a despotic exercise of power, in a tone of domination, in official title and worldly rank, wherein, then, does *the official dignity and authority of a clergyman or of a Church Court* consist? It is of a purely spiritual nature; it rests upon *the example* which is set 1 Pet. v. 3: "Be ensamples," that is, to a Christian Church in Christian disposition and conduct (this is the true pre-eminence, precedence, leadership, rule); then will the others of their own accord look up to you as their

superiors, then will accrue the true authority, authority of a spiritual and moral nature.

This aspect of the subject is also brought prominently before us by Paul in several places; for example, Phil. iii. 17 along with ver. 8 ff. Here there is set before us, as an example for our imitation, the striving for the highest, even the heavenly prize, with a renunciation of outward advantages,—heavenly dispositions and heavenly conduct being the only things of real value.[1] Another passage is 1 Cor. xi. 1, as the sequel of the tenth chapter. Here the example descends to conduct in daily intercourse with the various class of men. A mode of conduct is set before us, which, along with a tender consideration for man's consciences on account of their different religious standpoints, combines at the same time the exertion of an influence which prepares the way for true salvation, so that men are guided out of their religious prejudices into the truth which makes them free; comp. x. 32 f.[2]

[1] But this heavenly mind cannot be buckled on like an official robe. No! it requires a putting on of Jesus Christ, as Scripture calls it; there must be prepared within a man that with which he would clothe himself outwardly before men, otherwise it is a piece of hypocrisy and play-acting. This disposition is a fruit, and it is to the production of this fruit that the clergyman in particular must regulate his culture, by disengaging himself from earthly bonds and striving heavenwards; not merely saying to himself, I will stand up before the people and give a representation of the heavenly. It is from conduct like this that men acquire their sanctimonious faces.

[2] 1 Cor. ix. 20. The apostle when amongst the Jews conforms to their law, so far as it is divine, but he does not give in to their prejudices, as is so often done by our Jewish missionaries. Only think of one wishing to convert us in this way! Should we readily give ear to him? Hence the expression in the reports of Jewish missionaries, How stiff-

Another passage is 2 Thess. iii. 7–9, which treats of the apostle's example with regard to labour for daily bread.[1]

If one is called to be, or wishes to be, the head of a congregation while still quite a young man, he is under a double obligation to win for himself the right authority, by taking pains to set an example in his own person, 1 Tim. iv. 12. The apostle wishes to show what Timothy has to do on his part, that is, in his own person, in order that he may not be slighted on account of his youth, and that he may not be without authority in his official position. Paul's advice is, So approve thyself that no man shall be able to make thy youth a pretext, or find occasion therein, for despising thee. For most of the disrespect shown to our profession and to ourselves we are ourselves to blame; and it makes things no better for one to bewail in public prints, or even in sermons, the contempt shown for the clerical profession; neither does it mend matters for one who desires and aims at an artificial strengthening of his outward authority, to assume a pretentious demeanour which would exact honour and esteem from others as its lawful due. For the clerical profession—the pro-

necked they are! Set yourselves to save them, to help them upwards; but in doing so, you must not give offence to their consciences, but rather conciliate them, so that they may be compelled to give you their approval.

[1] We are now certainly far removed from this, and even among the people, if a clergyman now wished to engage in manual toil, like Paul, we should hear it said: "What does your reverence mean?" Still the true rule would always be,—Be examples even with regard to work and sustenance; and if people wonder, say to them, Where did you get your Saviour—out of the workshop or out of the cloister?

fession of those who are labourers in God's name, there is only one kind of honour; if it seek any other honour, it only makes itself contemptible. The thing to be valued is honour before God,—that men feel constrained to extend to us their feeling of reverence for the divine, not as the result of persuasion, but for conscience' sake, —that their conscience hold us in respect. This is the proper foundation for *clerical* honour. We must therefore show forth in our character that which is good, that which is Christian, that which vindicates itself to the conscience as divine law, as having divine authority. This, then, is what is meant by having glory in the Lord, by having power from God. Without this one is apt to have recourse to all kinds of artificial means, in order that he may not be despised, that he may bring himself to honour, that he may gain authority; —but all fail to provide a real substitute. The means for acquiring authority, more especially among Christians, is summed up by the apostle, 1 Tim. iv. 12, in these words: "Be thou an example of the believers." We must not impair the strength of this thought by taking the expression as a dative, as if it were *for* the believers. The meaning rather is, Realize in thyself the ideal of the believers, be the model, the τύπος, of a believer, so that they may lose sight of thy youth in the exemplariness of thy personal character, shining as a light before them. Let this be done "in word and in manner of life." These two are closely related, and ought to form a harmony. The word should become life; the life should shape itself according to the word, and in the word find

its reflection: this will preserve us from hypocrisy.[1] We have a symptom of the unnaturalness of the notions and state of things prevalent among us on this subject, in the fact that people fancy they can defend and justify many clergymen who are blamed by their congregations for their inconsistencies, by saying, Follow their teaching not their life, which amounts to this, Be content if you have a tinkling church bell. On this principle clergymen are put upon a level with the Pharisees, those paragons of hypocrisy, Matt. xxiii. 2–4, and also Luke xi. 52. Men of the world and believers involuntarily compare a man's profession with his practice, and teachers especially may expect a reckoning for their words as well as for their deeds. Paul, in 1 Tim. iv. 12, continues: ἐν ἀγάπῃ. Love is a hearty benevolence towards men in disposition, will, and action; it is a higher thing than the eloquence of angels, but it is dead, and mere hypocrisy, without the truth and the fire of the spirit; therefore ἐν πνεύματι is by no means out of place along with ἀγάπῃ; cf. Rom. xiii. 9–11: τῷ πνεύματι ζέοντες. There are many kinds of love in the world: there is a fleshly love, arising in part out of mere blood relationship, and relationship based upon natural temperament and choice, natural good feeling that binds hearts together without any discrimination or influence from the moral faculty, much less from a sanctified Christian spirit; in part it consists of mere selfish-

[1] Especially let a man take heed when he has succeeded with a sermon. A man may preach a truth which he has not himself realized. The great matter for a preacher is to apply and carry out in practice his own fine sermon. This practical Amen must not be wanting.

ness, desires of various kinds which assume the form of love, and lead a man to be friendly and agreeable, a regard for human wishes and opinions, instead of for God's will, thus acting along with a regard for one's own honour, comfort, and such like, instead of for that which is really good, for that which promotes the welfare of souls. Christian love is spiritual love, a love after the mind and method of the divine Holy Spirit, having regard for spiritual good and evil; and spiritual functions must be discharged under the influence of this spiritual love. Further, such functions bring with them honour and shame, good report and evil report, conflict on the right and on the left, that is, conflict with what is good and Christian in appearance only, as well as with what is manifestly bad and unchristian. In this struggle, show thyself an example in loyalty to the faith (*ἐν πίστει*); and, on the other hand, amid the pleasures and the allurements which beset one especially in youth, the aim should be inward chastity and outward self-restraint (*ἐν ἁγνείᾳ*).

From all the passages hitherto considered, we conclude that the official authority, dignity, and power of the leadership belonging to the ministry does not lie in a lordly bearing, or in outward power of any kind, but in the spiritual might and capacity of a Christian personality, the power of a minister's own personal example, when like a true shepherd he goes before his flock in Christian disposition and conduct. Along with this general requirement, Tit. ii. 7 also calls special attention to the earnestness which is needed in the work of

teaching. First of all, there is a general statement: in all the relationships of life show thyself a pattern of good works. After that, attention is directed more particularly to the διδασκαλία.

(*b*) Besides leadership there is the *work of teaching*, the second of the functions essential to the pastoral office. We define this more precisely by reference to Tit. ii. 7 f. The ἀδιαφθορία (or ἀφθορία), which is nearly equivalent to uncorruptness, is not to be taken as referring to the nature of the teaching in itself — that lies in the words that follow λόγον ὑγιῆ: the ἀδιαφθορία, like the σεμνότης that stands between it and λόγον ὑγιῆ, is to be understood of the manner in which the man himself in the discharge of his duty as a teacher (ἐν τῇ διδασκαλίᾳ) has to bear himself in his inner and in his outer life. Ἀφθορία thus denotes, in the first place, uncorruptness of mind, purity, impartiality, integrity, that the preacher does not allow himself in his teaching to be influenced by any unworthy side considerations, whether from feelings of aversion or of favour. In the next place, from σεμνότης we get the further idea of an earnest and worthy demeanour and conduct outwardly. It is not mere decorum or assumed official dignity, a thing of which a Paul and a Titus never dreamt; on the contrary, σεμνότης (from σέβω) signifies a character which wins esteem, which deserves respect, by which character we are to understand something more than a mere mask or manner, for there is here presupposed purity of mind, and the writer who makes use of the

word has a reference to God in all that he says, and would have everything understood and everything done from a regard to Him; it is therefore moral and religious earnestness even in the matter of outward demeanour: Sancta sancte! For this, one must fit himself by early acquiring the habit[1] of treating sacred things in a sacred spirit, in his own soul, in order that afterwards, in the discharge of every duty as a teacher, he may outwardly comport himself with the dignity that is due to sacred things. This dignity must not be studied as a part, else it is a piece of acting. Assuredly those rules of art which are laid down for delivery, action, and so on, easily betray one into the playing of a part, that is to say, into a theatrical performance, into ὑπόκρισις (hypocrisy). He who is concerned with reality and truth, who aims at his own salvation and that of others, will rather offend against the rules of art than injure his own soul and the souls of others. The right rule for clerical σεμνότης in teaching or preaching is this: Let your inner life first of all be wrought into the sacred theme of which you treat, so that out of your inward impression of God's truth there may result a corresponding expression in look, voice, gesture, and emotion. In public or church prayer especially there is nothing more injurious than for a man to keep in view the audience *before* whom he speaks, instead of God *to* whom he speaks. Where the thought

[1] Do not put off the cultivation of godly earnestness, or else you will run the risk of bringing disgrace upon your office at a later period when you are novices in the ministry.

of the audience dominates prayer, the result is that a declamatory tone is often adopted, from which the hearer knows by the very sound that the speaker wants to operate upon the audience, or would even aim at a fine appearance as a leader of prayer. Prayer is not a sermon, but an address of the heart to God the Omniscient, the holy Searcher of hearts, of such a character that the audience may and ought to take part in it, but by no means such as to convey the impression of a piece of declamation by the tones of the delivery. True prayer has nothing artificial about it, being free alike from an affectation of inward feeling or fervour, and from the assumption of outward manner or display; it consists in the genuine and simple feeling of the heart, which comes out in the expression and delivery, such as is possessed and acquired by the man who really holds spiritual and personal intercourse with God.[1]

As a further definition of *διδασκαλία*, we have next (Tit. ii. 8) *λόγον ὑγιῆ ἀκατάγνωστον*. This now refers to the teaching itself, the subject-matter of the teaching; the personal attitude of the preacher in his work having been already defined both as regards his inner and outer life by the words *ἀφθορίαν, σεμνότητα*. As respects the subject-matter in every kind of Christian teaching, there is required, in the first place, speech

[1] Particularly at funeral services there is often rehearsed unto "the good God," under the guise of prayer, all that the deceased achieved; and after all this, the speaker will declare that he has no wish to praise the deceased who has himself forbidden it, that his desire is to praise God.

which is in itself sound, and which is fitted therefore as a natural consequence to impart sound knowledge. The expression λόγος ὑγιής always refers in the pastoral Epistles to speech that is in accordance with the apostolical type of teaching, in so far as it alone is the means of σωτηρία, the pure means of salvation; comp. Tit. i. 9; 2 Tim. i. 13; 1 Tim. vi. 3. This shows that the word of salvation in the Scriptures, if it is to remain the word of salvation, must not have its integrity destroyed by additions, or by mutilations such as the diseased head and heart of man is apt spontaneously to give rise to; else we infuse into our teaching our own impure humours, and thus convey them to the congregation. ἀκατάγνωστον alongside of ὑγιής, signifying the sound character of the doctrine and its power to impart soundness, refers again to the preacher's attitude towards other men; it implies that the doctrine is to be open to no just censure on the part of men, and is to wound no conscience. In other words, conscience is the court of judgment in which questions of praise or blame, approval or disapproval, in things moral and religious, are to be decided. It is certainly not possible for a teacher of sound doctrine, a preacher of the truth which is calculated to save souls, to spare in man the old Adam with his Eve, to keep from assailing and wounding the old Jew or heathen, the old Pharisee or sophist,—types of character which have all along, even to the present day, been propagating themselves in human nature and the world, and asserting their influence in their legal and formal notions of service, or

their natural ideas of liberty; as also in their prejudices and partialities alike in Church and nationality, and in the selfish interests of their hearts and lives. The clergyman in his conduct and teaching must keep constantly in view that he represents the truth in such a way as to gain the assent of the conscience, that he is to commend himself to the conscience, and that in so doing he will please God, 2 Cor. iv. 2. His teaching will then be unassailable, ἀκατάγνωστος,—even although, judged by traditional ideas, assumptions, tendencies, and customs, it may give offence and incur censure. The judgments passed upon the sermon from these latter points of view must neither allure us by their praise nor deter us by their blame. At the same time, we must be specially careful that our presentation of doctrine is not open to any moral reproach; even the gainsayer, the unbeliever, from the moral point of view, must not have it in his power to bring any well-founded objection against it, rather must he be led to reflection and self-examination, or at least be smitten by the voice of his own conscience, 1 Cor. xiv. 24 f.

Besides superintendence and teaching, we have still to consider the third element involved in the nature of the pastoral office, viz.:—

(*c*) *Service.*—In Acts xx. 18 ff., Paul sets before the Ephesian presbyters as a pattern his own discharge of the ministry as they knew it from several years' observation. This he does, not with the circumlocution of an affected humility, telling how it has been granted him with his humble powers to do a blessed work

among this people in the service of the Christian Church; but with the earnestness of a good conscience he says plainly that he has devoted himself to the *service of the Lord* in all his lowliness, want, and tribulation (ver. 19). We see here clearly that *the whole office, with its teaching and guiding, is fulfilled in service;* but this service does not refer to the observance of a canonical *régime* of duty [1] made by man, or the worship of some abstract and variable general idea like the Church,[2] but its real value lies in the personal service rendered to the personal (unchangeable) Lord, in δουλεύειν τῷ κυρίῳ, in submissive obedience to His commandments and His directions for the ministry, as He is not merely the sole Lord of the ministry and of the whole Church from high to low, but is also the one source of the Spirit and His gifts.

A more precise definition of the ministerial character in respect of service is to be found in 1 Cor. iv. 1. According to this passage, the essential thing is that a man be a servant of Christ, a servant of men only in so far as is in accordance with the spirit and character of Christ's service: and so in particular his care for the temporal affairs of the people entrusted to him has always to be exercised with the mind and spirit of a servant of Christ, not a servant of the State, a servant of the Church, a servant of the whole world; in other words, it must be done without neglecting the ministry

[1] Paul would not have been allowed such a career at the present day without having gone through a college curriculum.

[2] People use this word Church in a way that really amounts to idolatry. They let the Church take precedence of the Lord.

of the word. By reason of his dependent position as a servant, which is essential to the office of the minister, the essential character of those entrusted with the office is not talent, endowment, ability, but *faithfulness*[1] (ver. 2). This has both a subjective and an objective side. It involves, in the first place, the idea that a man preserve his talent carefully, exercise his power conscientiously, develope and apply it, whether it be for the present small or great. In its objective aspect, fidelity in a steward of God's house requires that he should confine himself to that which the treasure of the Lord's house affords, and that he should dispense this in a pure and unadulterated form, administering it for the honour of the Lord and the service of souls.

The words that follow (Acts xx. 19): μετὰ πάσης ταπεινοφροσύνης κτλ., point to *the earnestness and the burden of the service.* One must humble oneself to low and obscure relationships. In the service of Christ the gospel is to be preached to poor, plain people,—that gospel which, in its original simplicity, contains within it the divine mysteries, but which, in this very originality is, with its divine mysteries, foolishness and an

[1] When once men are tested by the experience of life, then it is seen that those who attend to the duties of their office with faithful devotion, making their duty to their own souls their first care, advance at the same time in knowledge, so far as knowledge has to do, not merely with a formal apprehension, but with the substance of truth; while, on the other hand, the gifted men, who take things easy, fall back, and even in the field of science they render no really profitable service. He who has not worked for truth, that is, for essential and eternal truth, gets for his reward the great blank, which Christ also, in the course of His teaching, bestows upon the Pharisees, "You have your reward."

offence to every age. The great thing, therefore, is to bring that which is highest, in its voluntary abasement, within men's reach, and, in doing so, not to be put to shame by scorners, to be faithful in that which is little. Further, in such a service there are painful experiences of the hardness and perversity of the human heart, of misunderstandings, of calumnies, and so on, which often make the heart weep, even if the eye weep not (*πολλῶν δακρύων*); there are conflicts without, which excite our own nature with its desires and passions, and thus also bring inward conflicts with them (*πειρασμοί*). It is in weakness that grace develops its power, if we seek it and hold it fast. There are two passages especially that bring into prominence the burden of the service, 2 Cor. vi. 4–10, and iv. 7–11. Of the reconciliation of such opposite ideas as the apostle here brings together, our own wisdom and the wisdom of this world knows nothing; there we find conceit or the vain fancies of the idealist.

But while we feel the weight and burden of the service, we must not, on the other hand, overlook *the joy of the service*, we must not lose sight of the fact that occasions will arise when we shall have good reason to give thanks,[1] Phil. i. 3, 5. Such opportunity will chiefly be found in the experiences of the power of Christ's name and the divine word, which faithful service is fitted to afford both in our own hearts and in

[1] Rieger is right when he says: "He is not a good shepherd who does not either give thanks, or sigh, or do both at once, even as our Lord found occasion in the discharge of His office sometimes for special joy, sometimes for sighing."

the hearts of others in the most varied situations and relations of life. It is true these are not such everyday experiences, that we can live upon them as it were from hand to mouth, but are hours of special refreshing bestowed for our strengthening by the way, and upon these we must occasionally feast under the burden of our ministry; cf. Luke ix. 33 with 43 ff. The capacity and opportunity for rejoicing increases, however, when one learns from the Lord that breadth of view which shall enable us to find among all classes of men and among all religious sects the scattered children of God in the sense of John xi. 52. One must learn to seek out the children of truth who are honestly striving after righteousness—to seek them out in a spirit of kindness as candidates for the kingdom of God, as those who are not far from it, and take them by the hand.[1]

[1] There is a narrow-heartedness which makes its sympathy depend on Churches, confessions, communions, formalities; this leads a man to honour, as Christians, as brethren, people who are really nothing of the kind, and to hold aloof from others who, although they know nothing of all that sort of Christianity, belong emphatically to the class of men who are of the truth, and are faithful in the use of the little entrusted to them. What is it, then, that must divide, what that must unite? Sentiment and conduct. If a man is conscientious and assiduous in his efforts to regulate his conduct by the truth already known to him, he is on the way to the Lord. A merciful Samaritan can take precedence of priests and Levites in the estimation of the Lord—a publican desirous to learn, earnest in his endeavours after self-improvement, may go before the Pharisee with his many prayers, alms, and offerings. Such people are of the number of Christ's sheep; and even if they know nothing of Christ as yet, they will one day be brought into Christ's fold. Unless a man look at the matter from this point of view, he will be apt to lament the want of Christianity if he see no trace of the Christian form for which he looks. There is no Christian sentiment to be met with, he will say, I find nothing to accord with my feelings. But there are honest hearts still to be found—only seek for them.

We must learn to see in the very earliest growth—if it be genuine—the token of a delightful development, and therefore rejoice in spirit even over what is outwardly small, as we catch a glimpse of the whole plan of the divine dispensation—we must learn to thank Him even for babes and among babes.[1] (Matt. xi. 25 f.)

To return to Acts xx. In ver. 20, Paul, *still taking service as the point of view, adverts specially to the work of teaching.* In the face of the inward and outward temptations (ver. 19) which faithful service in obedience to the Lord brings with it, one is tempted to be careless, or at least accommodating, in his presentation of the truth, to "keep back," *i.e.* to be silent about anything that would cause annoyance and that the hearer would not like. This is the point of view of those who seek themselves, and look after their own interest, although such self-seeking softness and pliability would fain pass itself off for love and humility. But true love and humility, on the contrary, devotes itself to a δουλεύειν τῷ κυρίῳ, it devotes itself to the Lord in service and obedience, because in Him lies all the salvation of men; and it is in union with the Lord, with His word of truth, with His mind and spirit, not in opposition thereto, that love renders its saving service to souls, seeking and giving what is profitable and useful (συμφέροντα), and not what is pleasing and delightful.

In an apostle's mouth the word "useful" refers, of course, to what is useful as viewed from the standpoint

[1] The babes are people who know that they have not yet learnt anything that they must learn.

of the divine word, according to which salvation for men is to be found only in the knowledge of revealed truth, in subjection to the counsel of God (ver. 27). There may be many a thing which one finds it hard to say, but as it is of use, as it belongs to the divine remedies for the diseases of the human soul, the faithful servant must not keep it back. Not to keep back, from fear of man, anything that is useful, anything that is wholesome—and not to substitute therefor in his teaching, from a desire to please men, what is curious, what is popular and conventional,—this, as Rieger remarks, is in all ages a leading characteristic of a faithful steward.

Directing our attention to *the teaching itself*, we find it here broken up by the apostle into *two functions*, ἀναγγέλλειν and διδάσκειν. *The first and general function is that of proclamation*, the simple announcement of truth, because something entrusted, a message already in existence, has to be communicated. This message is the gospel with its divine facts and with the declared will of God (βουλή), whereby the people know what is good and divine (τὰ συμφέροντα and τὴν βουλὴν Θεοῦ, ver. 27), and are unable to excuse themselves on the score of ignorance.[1] This proclamation is designed for every creature, even for those who do not yet believe; they

[1] This, again, is almost entirely overlooked, that the public preaching in the name of Christ must be chiefly proclamation. "I must keep to the truth that has been given me. I must give to others what has been given me." With regard to the points which have not yet acquired a living force for us, we should make it our great rule not to take liberties with the truth, but give it in the form in which it has been given us.

are first of all creatures before they are anything else, and as such they ought to give ear to the Creator as the first authority. They are to know at all events what the will or counsel of God is; that at least is the simple command of the Lord, which the servant has to hold fast without further reasoning. Then for those who accept the truth thus declared to them, there follows, in the first place, the διδάσκειν, *instruction.* With the proclamation of the truth there is combined a more minute exposition of it for the purpose of introducing the hearer into the spirit and meaning of the words preached, and to give him a knowledge of the truth as a whole, in order that the disciples (that is to say, those who have accepted the preacher's message) may learn to understand and hold fast what they have heard. This work of teaching, consisting of declaration and instruction, is carried on, *partly* δημοσίᾳ, *partly* κατ' οἴκους, in public discourse as well as in private, so that everything may receive its due proportion. Scripture will not have restrictions set on teaching such as we have imposed, with our pulpits and our churches; in Scripture the word follows the common walks of life, and makes its way into the family circle; it is a strange shyness or reserve that makes people unwilling that the teaching of religion should come from the church into their homes, for it is just there that it becomes familiar to us; the teacher himself learns this most of all from family life, so that the pulpit tone gives place to the tone of truth and reality both in teaching and life. The more familiar and natural the tone in which the

highest of all truth is set forth, the nearer it approaches to facts and the more it comes home to us. At the same time the teaching *κατ' οἴκους*, in the case of Christ's servant, is not an arbitrary habit of intruding into families or a creeping into houses (2 Tim. iii. 6), and as little does his public preaching degenerate into popular agitation, street disputation, shouting and bullying in the market-places (Matt. xii. 19)—in his public preaching he adheres to what is customary and orderly.

A third element which is seen more particularly in the domestic sphere of pastoral labour, but is at the same time also to be found in the work of public preaching, is the *διαμαρτύρεσθαι* which is attached to *ἀναγγέλλειν* and *διδάσκειν* as something very closely bound up with them (hence we find in Acts xx. 21 the participle *διαμαρτυρόμενος*). This is the *testifying* the personal summons and appeal to men to receive the truth and to abide therein; to grow, and to watch over their own hearts and lives (cf. Acts ii. 40). In this personal appeal, however, there is presupposed the *ἀναγγέλλειν* and the *διδάσκειν*, or at least the former; we must not make demands by appeal and exhortation before we have imparted truth by preaching and instruction; conversely, however, we may also say that when truth is supplied, and where it is supplied, we must also require something in the way of duty. The two poles around which revolve those three functions, preaching, instruction, and testifying, are *ἡ εἰς Θεὸν μετάνοια* and *πίστις ἡ εἰς τὸν κύριον ἡμῶν Ἰησοῦν Χριστόν*—repentance and faith; the new direction of

the mind towards God, leading to Him and into Him and the believing acceptance of the Lord as Mediator. Stier, in his *Words of the Apostles* (published in 1830, Part II. p. 183, new edition, 1861), expresses himself regarding these two conceptions in a manner as thorough as it is practical, where he says: "Repentance and faith comprehend all that is profitable, and must not only be preached and taught, but also testified to; only when this is done can we say that nothing essential is kept back (cf. Acts xvii. 30 f.). He who merely *states it off-hand* without even making it intelligible, or is constantly *teaching* (in the pulpit or from the chair), without testifying at the same time that it is a matter of life or death that he is setting before his hearers; he who desires at once to *exhort and reprove* without having taken sufficient care to see that what he is discoursing about is understood; he who assumes things in his teaching which his hearers have still to be told; he who continually calls men to repentance without doing anything to lead them to faith, or is always bidding them to believe even though they may be still impenitent; he who is always calling men to God, and leaves out of sight the fact that they can only come to Him through Christ, or is always preaching of Christ without truly showing God or the Father in Christ, and pointing souls through Christ to the Father,—all such teachers miss the right apostolic way, which is here so aptly delineated by Paul in few words." While, then, *repentance* as μετάνοια contains chiefly the element of *self-knowledge*, so that we no

longer follow and obey ourselves, but turn our mind towards God, so does the second, viz. *faith*, contain chiefly the *knowledge of God*, and devotion unto God as He reveals to us His grace and truth in Christ. Repentance and faith therefore form the one thing needful. But it is not enough to arrange this essential truth under forms suitable for the memory and as a mere course of lectures. In accordance with the office of the Spirit and the pattern of love, it must be brought home to the man on many different sides in order to self-knowledge and knowledge of God. By this means we shall equally guard against disgust and a frivolous curiosity.

According to this view of things, a teacher has especially to put to himself these questions, What is thy main concern personally as a teacher? Is it what is profitable in this apostolic sense? Is it to serve the Lord,—not thyself and men,—to serve Him in humility and in patience? Hast thou thyself already practised that repentance which thou wouldst preach to others? Art thou standing and art thou growing in the faith? Wouldst thou, while teaching others, not be thyself a castaway, or make thyself reprobate before God? What is it that is profitable for thine own congregation, for the particular people assigned to thee? what is it that is profitable for awakening among them faith and repentance? How wouldst thou carry on this work with outspokenness and untiring zeal, without respect of persons, without fear of men, and without an excessive desire to please men, yet in a spirit of human kindness, with true love?

If we follow out in Acts xx. the further elements of duty, it is ver. 28 ff. especially that still claims our attention. Here the apostle strongly commends to overseers *the faithful charge* of their church, but this again is based on their taking heed to themselves.[1] For this purpose he specially directs their attention (ver. 29 f.) to the *corruptions* which were about to invade the Church owing to perverse doctrine, and which should arise even out of their own midst, thus wearing the semblance of Christian forms, Christian words, Christian faith. What is wanted, therefore, in the teaching office is not a mere scholastic performance,—the pure and full communication of saving truth (ver. 27) is not sufficient, there must also be a guarding of the truth, and a guarding of its disciples against error and perversion. It is impossible for the truth to take up a position and maintain it, without opposing that which misrepresents and perverts it, that which caricatures and contradicts it, in other words, without opposing error and falsehood. However much this fact of opposition may burden the pastoral office, yet in the same degree is true love zealous for the preservation of divine truth, and for the preservation of those who belong to a Higher Power than the self-constituted authorities who are forcing their way into the Church, whose salvation or perdition is at stake. Hence the expression of the apostle (2 Cor. xi. 2): "I am jealous over you with

[1] This is the first thing to be attended to. We must reserve time for it. Anything that interferes with it is a deadly evil. Yet the πολυπραγμοσύνη that is so much in favour leaves room for no hours of quietness.

a godly jealousy." On this passage Rieger makes a remark which, although drawn from the last century or the beginning of the present one, applies quite well to our time. "Now-a-days, zeal against intruding falsehood is not considered at all a good thing. People know of only one virtue in a clergyman—the favourite virtue of moderation. Yes, it would be all very well if it did not give rise to lukewarmness, a thing so abominable in the Lord's eyes. Not to be able to bear them that are evil, to expose the false workers and the false Christs, and to find them liars,—these things the Lord reckons praiseworthy, although no man calls them good (see Rev. ii. 1 ff.)." Just because this zeal which distinguishes between true and false, good and bad, even within the Christian community, doing battle with intense earnestness against what is false and bad,—just because this zeal for truth is in our time overlaid and stifled by all kinds of moderating influences, and so many people are thus made lame and lukewarm, we will view the matter in the spirit of the divine office of teacher as we find it in the Scriptures.

The watching over the Church, the ἐπισκοπεῖν, is expressly inculcated in all the sayings that have yet come before us. This watchfulness we will consider more closely according to some Old Testament passages, particularly Ezek. iii. 17–21. (If thou dost not warn the wicked man that he shall surely die, and the righteous man that he must not sin, I will require his blood at thy hands.) The great principle to be derived from this passage is, that the souls entrusted to the

pastor's care must be warned by the divine word, by what that word says about godless and unrighteous conduct, about apostasy and punishment, about conversion and life. This part of the divine word in particular, therefore, is not to be passed over, must rather be applied to the various relations and persons concerned. He who fails to do this,—he who, for example, takes all the people in church or in a private meeting to be good Christians, and addresses them as though they were already converted men, or members of Christ's body, while there are yet among them the godless, the unconverted, the dead, backsliders, the lukewarm, and the indifferent, — he who does not say this and warn his people of it, is responsible before God for all the souls whom he lulls to sleep, or at least leaves unwarned and unawakened, by his silence regarding the divine severity, and by his illusive pictures of the Christian life. "The blood of every one, saith the Lord, will I require at thy hands." Such a method is equally false and pernicious, whether it is based on rules of prudence or on rules of love. It is a false love, and it is a false prudence, and the manifest evil resulting from it, which might be itself a proof that it is a false method, makes even the careless responsible for their neglect of the duty of censure. On the other hand, where the divine word is used for warning and correction, but the warning is not taken by the people, they bear their own responsibility, and the teacher has delivered his soul. To say that it is useless, that it has no effect, does not do away with the duty; in any case,

it cannot fail of its effect with God,—in any case thou hast delivered thy soul (cf. Acts xx. 26 f.).

We take further the passage in Ezek. xiii. against the false prophets and prophetesses. There are here described teachers, who "prophesy out of their own hearts, who ask their own spirit, and say that the Lord has spoken it;"—teachers, that is to say, who draw the word of God out of their own spirit and heart, who make the Lord to say what is merely a reflection of their own consciousness, whether a Jewish or a Christian consciousness, and is the result of their own state of mind; whatever they thus conceive, they declare to be the word of God. And how do such teachers conduct themselves? So far from filling up "the breaches," and making a stand against the evil that is forcing its way among the people,—so far from resisting this invasion, making themselves a hedge, and standing in the battle in the day of the Lord—the battle against deceitful unreality,—they rather preach to the people peace, what is nice and agreeable, mere grace or gospel so called, without the severer elements of correction and sanctification. They are, according to the expression of the prophet in ver. 4, foxes, which cunningly look to their own interests, and go after the sweet grapes; they lull souls into a false repose by furnishing them with specious pretexts, palliations, and excuses for that which is against God and contrary to God's law. Thus they confirm their hearers in thoughtless ways, so that they do not repent from the heart, and they promise life to those who adhere to their ordinances

and opinions, while, on the other hand, they cause trouble and anxiety to those who hold by God's right and God's word (ver. 22). Teachers of that kind are said to be plasterers that daub with untempered mortar the wall built by the people, by the age. The current views, wishes, pursuits, customs, and the like, form the wall which they daub over with the colours of their own spirit mixed with sacred names and with promises out of God's word. The result is, that they bring about a catastrophe in the social condition of the people which involves their own ruin as well as the destruction of the wall and its fine coat of plaster. "Ye shall know that I am the Lord, and I will say to you, The wall is no more, neither they that daubed it."

In the foregoing the duty of opposing what is ungodly or godly in a false sense has been stated generally as an essential part of the service to be rendered by teachers. We find this opposition more minutely defined in Tit. i. 9–14. In this passage we are told how the peculiar evils arising within the pale of the Church under the special relationships of congregational life are specially to be met. In the previous part of the chapter we find the same general conditions of a right discharge of duty as we met with in the passage already considered. While it is the uniform teaching of Scripture that a man's own spirit and consciousness as a source of doctrine is a deceitful and impure fountain, a source of errors and corruptions, the passage before us further insists on the duty of holding fast reliable or approved doctrine, such as finds its standard in the doctrine

delivered by the apostles, the word λόγος being used of the whole sum of Christian doctrine, as is frequently the case in the New Testament. The turn of expression *κατὰ τὴν διδαχήν* marks the *διδαχή* as the standard of genuine doctrine, the *διδαχή* being the teaching of the Spirit which proceeded from Christ, and which found in the apostolic preaching its permanent type (John xv. 26, xvii. 20; 2 Thess. ii. 15; Heb. ii. 3). It is only this type formed and preserved for us by the power of the Spirit in the apostles that is recognised by the Lord and His apostles as genuine saving doctrine, as *διδασκαλία ὑγιαίνουσα*, and through it alone are the divine life and heavenly character, the wisdom, love, and peaceful temper brought down from above of which Scripture testifies. The holding fast by this genuine Christian doctrine brings with it, according to Tit. i. 9, a double power, that of *παρακαλεῖν* and *ἐλέγχειν*.

(*a*) *Παρακαλεῖν*, like *διαμαρτύρεσθαι*, Acts xx., comprises all forms of address, such as beseeching, exhortation, consolation, confirmation, admonition, incitement, and so forth. Out of the doctrine delivered by the apostles, out of Holy Scripture, the teacher thus gains by degrees the power to awaken, to comfort, and to strengthen, and he is thus enabled and entitled to speak in God's name; but all this, which is involved in *παρακαλεῖν*, is to be done didactically, *ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ*, through sound instruction, without resorting to means which contradict the objective doctrine of Scripture, and the instruction in accordance therewith, such as rhetorical expedients and the like, for the

purpose of producing a greater impression and effect. Generally speaking, therefore, the great thing in gospel παρακαλεῖν is to apply Christian truth as presented to us in the scriptural model in all its riches with an appeal to men as individuals, and thus to give it a force for those who are willing to accept the word, for those who are willing to let themselves be instructed. The παρακαλεῖν includes the awakening and quickening of pure Christian feeling in the individual souls that have turned to Christianity.

(β) But it is also part of the teacher's calling that he take to task those adversaries of Christian truth who wish to pass themselves off as members of the Church; in other words, as Christians. ἐλέγχειν, again, is to be understood in a Christian sense; it is neither magisterial correction that is here spoken of, nor a dull, cold, logical refutation of antagonistic views; what ἐλέγχειν in the gospel sense implies is, that a man know how to bring out the power of truth in the human conscience, not merely in the human understanding, as a light to expose human sin, and by doing so to correct it; in other words, that a man know how to bring home to those who resist the teaching of the truth, a sense of their sinfulness and their departure from the divine word and way.[1] Regarding this import of the word, comp. John iii. 20 and 21 (light, the truth as it brings men's evil home to their consciousness); Eph. v. 11; 1 Cor. xiv. 24. By the clear presentation of the truth as it is contained in the divine word, and by the application

[1] It is not reconciliation of knowledge and faith that is needed, but of conscience and faith.

of it for the enlightenment of the human heart and life, unbelievers, too, when they hear the word are reproved, even without being directly assailed, while the secrets, the hidden corners of their inner nature, are laid bare. In this way Christian teaching is to be the means of bringing home to the opponents of Christian truth such a consciousness of their own inward corruption, of their alienation from God, as to make them realize it in their conscience. This is the office of reproof exercised by Christian witnesses for truth — they have to speak home to the conscience with the simple earnestness of conscience. What is needed, therefore, is not reviling and abuse, any more than cold refutation, or circumlocution and flattery. Tit. i. 10 shows what great need there is for this conscience-correction. This passage affords one among many proofs that the apostles, even in the purest age of Christianity, knew nothing of that ideal standpoint from which people who have been once consecrated through the sacraments are regarded as fortified once for all against what is false and wicked, and as persons to be received and treated as elect, as subjects of grace, as members of Christ, as friends of God,—a view which makes us unwilling to recognise any elements calling for correction, where the majority really form a Christian communion; so far from this *εἰσὶ γὰρ πολλοὶ κτλ.* (for *καί* before *ἀνυπότακτοι* there is a preponderance of external authorities, *πολλοί* and *ἀνυπότακτοι* holding the relation of subject to *ματαιολόγοι* and *φρεναπάται*,—there are many praters and seducers, and

those unruly ones. Without καί it would mean that there are many unruly ones, to wit, praters and deceivers). ματαιολογία is found also in 1 Tim. i. 6. ματαιολογία in the gospel sense is when a man is without insight, and does not penetrate into the heart and substance of divine truth; for this truth is the only thing that will ever impart the true life-substance to a man, to transform and ennoble him in the inner man, in the core of his being. There may be much ado about what is unessential and useless (ματαιολογία), even where Christianity is the subject, if a man with all his talk still remains in his own godless egotism and in his alienation from life in God; if that which is given or received, however beautiful and useful it may otherwise be, gives the man no genuine substance of life and character, because it has none to give; in short, such a communication is without spirit in the Christian sense, positively speaking it is carnal. With this hollow talk, however, there is always combined a spiritual or ecclesiastical glamour to dazzle the intelligence, or the feelings and impulses (φρεναπάται). This is produced by the falsification of the spiritual conception of divine truth, by false gnosis or science and rhetoric, by false love and hope, by false righteousness and piety; that is to say, by false Christianity. Against these various falsifications the various New Testament Epistles are specially directed; against false γνῶσις and σοφία in particular, 1 Cor. and Col.; against false representations of love and hope, the Johannine and Petrine Epistles; against false representations of righteousness

and piety, besides Rom. and Gal., also the pastoral Epistles, as in 2 Tim. iii. 5, 1 Tim. vi. 5. To this last-named tendency, false righteousness and piety, the apostle here also, Tit. i. 10, directs attention by the additional clause, μάλιστα οἱ ἐκ περιτομῆς. By these words are, of course, meant, not the Jews outside the Church, but within it—the Jewish Christians, of whom we find it stated as early as Acts xi. 2: διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς; or as we find them more exactly described earlier, Acts x. 45: οἱ ἐκ περιτομῆς πιστοί. It is therefore not the error of the heathen and unbelievers, it is not a purely worldly course of unbelief, but it is that kind of error which gets a footing even on a basis of positive truth, and seeks to establish itself within the Church under the guise of Christian faith (1 Cor. xv. 12). Out of the Jewish element in the Churches there was developed more especially a tendency of thought which was disposed to impress on Christianity a legal character, which would have confined it to the external constitution of the Church, received by tradition from the fathers, especially to fixed forms of worship (Col. ii. 16; Gal. iv. 9 ff., v. 1 ff.). Now, if the apostle contends against the legal tendency, against this external system of orders and of forms, notwithstanding the fact that it rested on Old Testament foundations, on ancient divine legislation and authority, if the apostle sets himself against it in so far as it claims to be regarded as part of Christianity and the faith, if he refuses it a place among the saving truths of Christianity, and merely tolerates it by way of

exception, as a weakness of individuals (cf. Rom. xiv.), without recognising it as evangelical truth and Christian rule, possessed of a power and authority binding on believers,—how much less can such weight and authority be claimed for the institutions and organizations framed by men, which do not even take the divine legislation for their standard, but are merely ruled by the will of the people, by the power of majorities, by reverence for the past, by political privileges, and such like.

How earnestly this zeal for the externals of the Church was combated by Luther is evident from several of his sermons (*Church-Postils*); for example: "To make a necessity of it as though there were no alternative, and to make it binding on the conscience as though it were heretical to do otherwise—this is a thing we will not tolerate even at the risk of life and limb." Indeed, even of the sacrament he says: "To keep it as of necessity and in obedience to outward commandent is to quench faith and gospel—yea, it is damnable."

In the exposition of the Gospel on Second Sunday after Easter we read: "The Lord gives us the judgment by which we are to distinguish the right Church or people of God from that which wrongfully gets the name and reputation of being such. He teaches us that the Church is not and ought not to be a multitude of people bound by outward law and order, in the way the Jewish Church was by the law of Moses, and that it does not owe its existence to outward

human power, neither is ruled nor maintained thereby. So far from this, it is a spiritual assembly that hears this shepherd and believes on him, and is ruled by him through the Holy Spirit, and has nothing else of an outward character to identify it as His Church, save that it possesses His word and His sacraments, that it keeps close to Him when it hears His word, no matter though it should not hold anything or even know anything of the outward Jewish system of government or order, and should be scattered hither and thither in the world without any defined outward government, as was the case with Christians in the time of Christ and the apostles, who believed on Christ, and confessed Him without regard and even in opposition to the constitutional power of the whole priesthood." Again: "The Jews had this great advantage in their favour, that their system was instituted by God's command through Moses, was confirmed as such by miraculous signs, and was so strictly enforced, that whosoever would not hear Moses was to be stoned by God's command, and cut off from his people. Such glory and testimony in their favour cannot be claimed, however, God be praised! by our ecclesiastics as though their church-order were commanded and confirmed by God. Nevertheless, they act now as the Jews did of old. Let a man preach of Christ and of the gospel as he will, they cry out against him, saying that people must obey the Church, must listen to the fathers, must accept the decrees and orders of the councils, etc.; for how else, they say, would one know what the Christian Church was, and

where it was to be found. It must, forsooth, be something definite and express, proceeding according to rules, like the elaborate system represented by the fathers and councils, and handed down by ancient tradition; and whosoever does not follow such an elaborate and well-defined system, or speaks against it, and gives occasion for breaking up the system, must be of the devil, a disowned apostate, an accursed heretic. In opposition to this we must also open our mouth, and, in accordance with this sermon of Christ, say to every man: Dear friend, such a human system you may observe ever so well, you may extol it and esteem it ever so highly, but for all that it won't make you a Christian, for it does not come up to the true Shepherd and Master, who is there called Christ. You must be otherwise led to the right knowledge of and obedience to Him, or all that sort of thing will not in the least avail for your salvation. For although they have arranged it well, as Moses also did even better, with an elaborate system of offices, and classes, and outward discipline, and a fine religious service, including fasting, praying, singing, and so forth, all that does not realize what Christ means when He says: 'I am the Good Shepherd.' We are therefore to conclude also from this that no importance is to be attached to the pretensions and foolish prating of those who cry out about the Church government which they want; for ever and anon Christ teaches us that we are to look only to Him as the true Shepherd, who alone is the Church's Founder, Lord, and Head."

Now, although it may be true that a Church which aims at being a national or State Church, that is to say, in general a Church for the masses, cannot dispense with an outward system of law and order, yet such a Church does not and cannot claim to be a Church in the sense of a real Church of Christ; rather must it voluntarily form such a Church within its pale, or allow it to be formed, and it must not make of its ordinances a yoke for true believers; such a Church occupies a Jewish standpoint, and not a truly evangelical one. In this Judaizing form of Christianity there is represented generally the *zealous dogmatism and constitutionalism of an external churchmanship*, and it is this element which in all sorts of forms and in all manner of ways has, throughout the whole course of Church history, laboured for outward power and dominion, and which has always persecuted the true freedom of the spirit, which humbly takes its stand on the gospel, and the salvation which is to be found in Christ only, as a piece of self-will and rebellion against the divine order of things, whilst it is that constitutionalism itself that is really open to this charge. But the result of this has always been that the opposite tendency has been called forth as an avenger—the spirit of false liberty and disorder, the spirit destructive of what is holy. Under that charge of rebellion against divine institutions, Christ Himself had to fall a victim, and Paul had to go to bonds and prison (Acts xviii. 12, xxi. 28, xxiv. 5). This is a conflict that marks the whole course of Church history—a conflict between

two opposite principles; on the one hand, the principle of outward tradition and authority, of faith so called; and on the other, the divine principle of spiritual freedom, the principle of real faith,—for faith does not mean that we accept and conform to something prescribed to us, but that we acknowledge as divine, under the influence of free conviction, what is actually revealed by God, and that only, and that we do it for God's sake. Thus we find in the whole history of the Church the principle of formalism, μορφῶσις τῆς εὐσεβείας, in opposition to the principle of Christian realism which works dynamically, not mechanically and as a matter of compulsion, which is based on power and life, and builds on that foundation;—it is the struggle between flesh and spirit, between the carnal Church and the spiritual Church, Gal. ii. 2 ff. and iv. 20 ff.; the former like a fruitful mother (ver. 27) embracing much people and country, the other appearing desolate and barren, and yet the verdict of the law is, "The son of the bond woman shall not be heir with the son of the free woman."

Such tendencies of an external dogmatism and constitutionalism, wherever they are found and in whatsoever form, are by no means to be overlooked, still less are they to be encouraged and kept up as if they were at least serviceable to Christianity and faith, if not essential to them. We should learn the opposite from the struggle of the Lord and His apostles against this error; and even here (Tit. i. 10) Paul ranks the representatives of this tendency among the number of unruly

talkers and deceivers, and that in a very special manner (*μάλιστα*). This tendency, indeed, never fails for words having a holy sound and for specious arguments fitted to delude; especially does ecclesiastical and theological tradition, in other words, the historical development of the Church in all its wide extent, supply to formalism as a child of the flesh (*i.e.* of the world from an earthly point of view) more numerous and splendid authorities than the small and narrow way of divine truth possesses, which accordingly is known and followed by comparatively few. This external system of authority just works by *φρεναπατῶν*, by delusion imposing on the reason and feelings. And it is particularly the false use of speech that beguiles, when Christian titles and the most sacred expressions are appropriated to what is traditional, to the outward forms, while that which contradicts them is without more ado denounced as heresy. In this manner there prevails at the present day, even in pious circles, a confusing, misleading use of speech (see my *Gedanken aus und nach der Schrift*, especially I. Nos. 40 and 68). This formal sort of Christianity, depending on authority, takes captive whole houses (ver. 11; cf. 2 Tim. iii. 5 ff.), before simple, divine truth wins a single soul, even as it is easier to put on the form of godliness than to make a personal appropriation of the power thereof, a personal appropriation of the reality and the substance of correcting and sanctifying truth. But just because the first is so easy, the second so difficult, it becomes all the more necessary to watch over our own hearts; and he who

would be a faithful servant of divine truth, and deliver himself and those who hear him out of the power of the world of error even in Christian forms; he who would win the eternal reality, instead of the temporal show, effect, and glamour; he who would do this must just meet such opposing and seductive tendencies, notwithstanding the Christian garb they wear, with ἐλέγχειν, with the reproving light of sanctifying truth, with demonstrations from that old and approved doctrine of apostolic Christianity which never fails to make its superiority to the vain talk and eloquent phrases of such erroneous tendencies to be felt inwardly in the conscience (ἐπιστομίζειν). It is thus, according to Tit. i. 11 (cf. 14), the *prevailing false form of Christianity* which the teacher in his time and in his circle must chiefly do battle with.

But further, according to ver. 12 ff., it is of importance to keep in view *the peculiar natural qualities and social characteristics* of the people with whom one has to do—their national and local type of character. It is a natural law that, when a field is to be cultivated, the peculiar qualities of the soil must be duly recognised and taken into account, especially what is peculiarly faulty and defective about it. One must not therefore in any wise conceal from himself and from other workers national faults, prevailing immoralities, the peculiar spirit of the place; much less is he at liberty to embellish that spirit, even by the use of euphemistic terms, as if, for example, it had been said here in the spirit of our time, "The Cretans,"—or, still more nicely,

—"The dear Cretans are not quite exact in their mode of stating the truth, they like a good table, and are fond of comfort, they are somewhat rough and coarse,"—rather must the thing be stated sharply, as the facts demand. On the other hand, it must not be overlooked that the apostle employs these expressions not in a public document or in a sermon to the Cretans, but in a private advice to Titus, their chief shepherd. Moreover, the words had no such significance and effect in the eyes of the State as to amount to civil defamation, since the Church assemblies had only the standing of private associations. All this, however, does not do away with the ἔλεγχε αὐτοὺς ἀποτόμως, which the apostle here enjoins upon Titus. On no account must the Christian faith be put over the character of the carnal man, as a cloak to conceal or embellish, or as a kind of varnish, even if the character does not betray itself in such a glaring form as among the Cretans; we must not excuse the colour and shape which such national and local peculiarities impart to Christianity, describing it as local or national,—German, French, English. The old skin is not to serve as a vessel for the new wine; the old nature as well as Christian formalism (δι' ἣν αἰτίαν refers to ver. 10) is to be severely dealt with and put off, otherwise we get a sickly, morbid faith (ver. 13). Thus, for a sound life of faith, or for a sound Christianity, the reproof or exposure of such natural and ecclesiastical evils is indispensable; it is then not an enforcing of the law, but an enforcing of faith, sound faith; and in truth that requires an ἐλέγχειν

ἀποτόμως, a sharp reproof that cuts in and cuts away; what is needed is something more than a sentimental lamentation, not a cautious beating about the bush, but the axe laid to the root of the tree. The way to administer this sharp reproof, however, is not by reviling and abuse, but by manifestation of the unvarnished truth in such a way as to penetrate men's consciences and touch their hearts. The word of God has a sharpness, a salt of its own; and this pungency the minister of the word ought not and dare not take away, but must rather bring out, develop, and apply, in the constant belief that it is sound (Gal. iii. 1–3; 1 Cor. v. 3, 4, 6, vi. 5). Of this character is the language of Jesus, of the prophets, of the apostles, of the true servants of God in all ages—words of light that reveal what belongs to the darkness; words of truth whose blows shake off superficial adornments; and by the manner in which such words are received,—coming as they do and must do from a benevolent intention, from zeal for the interests at stake, and from personal submission to the truth,—it becomes manifest, and is intended to become manifest, who is of the truth, and who seeks only himself and his party interests. But whether it is accepted by many or few does not affect the claims of the truth.

But for the sound life of faith it is not only necessary to get quit of the untamed force of nature within us, and to be set free from our entangling relations to the world around us; we need also to be delivered from so-called spiritual and clerical assumption out-

side of us, which asserts itself in the form of *human authority*, ver. 14. The objectionable character of the commandments of men does not depend, according to Scripture, on anything objectionable in the commandments themselves. The Jewish, for example, were designed merely to extend and exalt, and give point to the law, not to destroy it. The objectionable element lies in the idea of *law-giving* authority (ἐντολαί), which in divine things men ascribe to their own religious decrees,—this is human self-exaltation. In divine things, the authority which is entitled to give law and to claim obedience rests with God only (Matt. xv. 7–9, xxiii. 8–10; Jas. iv. 12). As it is, however, the influence of human prescription is seen in various forms, such as public opinion, prevailing custom, traditions of the schools (dogma), Church ordinances, sectarianism, party spirit. Regarded from the scriptural standpoint, human prescription is all that sets itself up for and claims submission as a law of religion, or as authority over the conscience, as an obligatory element of the faith and of divine worship,—not only when it is contrary to what is expressly laid down in the word of God, but also when it finds no warrant therein; it is making a human addition to the word of God when we try to bind that which the law of God leaves free (cf. the Epistle to the Galatians and Col. ii. 16 ff.; cf. also my *Christliche Reden*, vol. iv. No. 20, *Divine Truth and Human Prescription*, vol. v. No. 18, *Freedom from Human Prescription*). The freedom of the Christian consists in his not being bound by anything in religious things but

the divine law of faith, the saving doctrine of Jesus Christ and the apostles. This freedom is not a mere private right which any one may assert or waive at his pleasure, or which he must even give up to please his brethren—it is an inviolable divine principle, which every true Christian is bound stedfastly to maintain, and that on two sides; on the one hand, against unbelief, in so far as it would shake off the yoke of faith and obedience of faith which is required by God, and would acknowledge no law in religious things, and be guided only by spiritual and carnal self-will; and, on the other hand, against superstition, which allows another yoke to be laid upon it than the yoke of faith. Against unbelief, it is of importance that Christian liberty should never be understood as a permission to follow the flesh and our own spirit or the spirit of the age, and to make terms with any unrighteousness or falsehood; against superstition, the great thing to observe is that no one shall impose as a compulsory law, and make a duty of, what the law of faith has set free. But the law of Christ is expressed for Christians with perfect clearness and purity in the word of God only, as we have received it by the lips of the apostles; by this law all who name the name of Christ are bound (Matt. xxviii. 20). What Christ, therefore, in His apostolic word has abolished, no man and no assembly of men dare introduce as a law for the Christian life; what is loosed or set free by Him must under no pretext be bound by men; on the other hand, what Christ has bound by injunction or prohibition, no other dare abolish and set

free, or even represent and treat as a thing indifferent, were it even the smallest thing in His law (Matt. v. 19 ; Heb. ii. 1–3).

While, however, Paul especially powerfully vindicates Christian liberty, and carries on the battle (which he also enjoins upon others) against the tendency to substitute human legislation for Christian principle—against Christian formalism, he appears on the contrary, in 1 Cor. ix. 19–23, to build up again with the one hand what he has already pulled down with the other. This passage is often treated and interpreted, as if all outward forms of religion or Church forms and institutions were in themselves, for the Christian, matters of indifference, especially for the preacher and missionary, —indifferent in the sense that he may accommodate himself and be subject to all human laws and appointments, even in the sphere of religion and Christianity, indeed, that he must do so. By such a side door or back door the *ἐντολαὶ ἀνθρώπων*, which throughout the New and Old Testaments are repudiated alike in practice and theory, come again to be invested with public authority and honour. Now the apostle says here certainly that, as a free man, he makes himself the servant to all, that he conforms to heathen, Jewish, and Judæo-Christian views and forms, that he seeks "to be all things to all men ;" but he does not say this in such an absolute sense as these general expressions would lead us to believe, when taken superficially, apart from the context ; so far from this, he submits to existing views and forms of life only under certain definite qualifications.

(*aa*) This submission, it is to be observed, does not refer to the spiritual sphere, that is to say, does not refer to things which affect the doctrine, the faith, the substance of Christianity, but only to the external mode of life and the prevailing views with reference thereto. This is evident when we go back to ver. 1 ff., referring to such matters as the keeping of a wife, the taking of salary, and especially to questions about permitted or prohibited meats, holy days, circumcision (cf. Rom. xiv.).

(*ββ*) Even in these external points of religious morality, the apostle only accommodates himself voluntarily to the prevailing views in the particular field in which he is labouring; he does not allow himself to be bound by the law of the Jews any more than by the customs of the heathen, nor would he make even his own liberty to be a law for others—for others in their circle. He regards it as a matter belonging to the personal sphere of private conduct, in which every one is free to use his own discretion; hence, in Rom. xiv., he will have liberty allowed to the narrow-minded as well as to the free, to be used by every one according to the needs of his individual position. But he never permitted such a sacrifice of freedom to be made a matter of compulsion, of control over other people. He did not allow it to be made a matter of moral precept, of Christian necessity, of duty inherent in faith, of scriptural command. So far from this, towards any such tendency he assumed an attitude, not of accommodation and concession, but of the most jealous

antagonism, of the most stedfast opposition (Gal. ii. 3 ff., cf. Acts xvi. 3).

(γγ) Even this voluntary accommodation proceeds on such principles, that the position in question is treated as a weakness to be got rid of, not as something to be received, not as an authorized tendency entitled to a permanent place in Christianity itself and needing to be restored where it no longer exists. Even the voluntary accommodation, therefore, must by no means be practised in such a way as would lead to the imperfect form, and the weakness of faith, being raised to an independent position, and being confirmed and authorized; but our aim must be—and our conduct must be regulated in accordance with this aim—to bring over those who are still under the misleading influence of these forms to the Christian standpoint of liberty (1 Cor. ix. 19). At the same time, however, we must take care that this freedom is not merely conveyed outwardly to the man, it must be cultivated inwardly.

Thus the purpose of the apostle's conduct—and its result—was not that either he himself or those on whom he wrought should require to accept or to retain the heathenish or the Jewish form of life as something indifferent to the Christian, or even authorized and binding on him, but that he should deliver the Jews and the heathen from their errors, the Jews from their narrow-minded form, the heathen from their false freedom, that he might lead them to faith, to the law of the freedom of Christ. This way of acting is the perfect opposite, not only of indifference, but also of

dogmatic rigour and of hierarchical dominion,—in general it is the opposite of the Christianity of sects, for the peculiarity of this latter is that its adherents will neither come themselves nor help others to come out of the formal Christianity peculiar to their age, their country, their party, to serve the pure gospel and promote its interests; instead of this, they make such forms binding not only on themselves but others—binding on them in their character as Christians; and so, instead of winning others for Christ's law and training them up to His freedom of the Spirit, they bring themselves and others into bondage to the yoke of men, and struggle against the freedom of the Spirit.

Enough has now been said to throw light upon the idea of the pastoral office in general, upon the ministerial position in its teaching and guiding, according to scriptural principles. In order to bring out the features of the office more distinctly, we had better turn to the region of practice and make a study of Christ's own work and that of the apostles. Therein we see the universal and the casual interpenetrate one another, according to the experience and requirements of daily life, and we can derive thence leading principles for the discharge of ministerial duty.

Before we pursue our study of pastoral work itself as exemplified in the Bible, let us by way of addition to our conception of the pastoral office put this question — wherein consists the right call to

pastoral labour, what is required for a genuine vocation?

3. *The subjective qualities requisite for the discharge of the office.*

A congregation, or whoever else may give a call in their name, can only call to a definite external field of labour,—it does not follow that one is at the same time called by God; if the outward call is to be held valid in the kingdom of heaven, and to receive sanction from the Lord, it must rest upon an inward call, and the question is, who can be held to be inwardly called to the office of the Christian pastor? Wherein consists—

(*a*) *The personal fitness for it?*

To start with a doctrinal passage, we find in 2 Cor. iii. 5 ff. a succinct answer to this question, It is the fitness for the office derived from the life-giving spirit that is here emphasized. The same thing is set forth with greater minuteness in 1 Cor. ii. 12 ff., 4 ff. So far as the office is to be the office of the spirit, it is essential that a man be himself in possession of the Holy Spirit's power. The great thing needed in this office is the communication of a something which the mind of the world cannot receive in its life-giving spirit. The great thing is the founding of a life rooted in divine power (1 Cor. ii. 5). Thus all these features lead up to personal spirituality in the Christian sense. With this agrees also the procedure of the Lord, as described in Acts i. 3–5, and ver. 8. Here also the right vocation proceeds from the Lord, special gifts

being conferred for the office of witness, and all power for the right spiritual discharge of the office being comprehended in the reception of the Holy Spirit's power. But the question still remains: Has one neither the right nor the power to officiate as a witness of the truth until he has the Holy Spirit dwelling in him? Under certain conditions, undoubtedly he has, see Matt. x. 5 ff. But the duty required there, according to ver. 7, was only the delivery of a message which had been expressly communicated by previous instruction, and which had been already accepted in faith by those who were to deliver it. Moreover, the duty was only to be discharged in a field already prepared through other labourers, which presented fewer difficulties than that of the Gentiles and Samaritans. Thus certainly, one may present himself as a messenger of the gospel even before he possess the Spirit; but according to the teaching of this passage, if such a one is not to be a hypocrite, he must at least have so far attained to the knowledge and faith of Christ as to know that in Christ the kingdom of heaven is at hand, in other words, he must regard the divine life as realized and fulfilled in Christ; moreover, in the proclamation of this fundamental truth he must adhere precisely to the word of the Lord, to the Christian type of teaching, confining himself to the more easy field of labour, without wishing to break new ground. For before one has the Holy Spirit, the Spirit of Christ Himself, he is only a servant who does not know or understand what his Lord doeth. He is not initiated

into the inner motives of the divine action,— the spiritual understanding of the divine economy has not yet dawned upon him, and thus he is liable to delusions and mistakes of all kinds as soon as he departs from a child-like, faithful adherence to the Lord's word. Such adherence is the right beginning, or faithfulness in little, which advances to what is greater; and because we only know in part, this rule is to be observed in everything in which we have not yet attained to inward certainty. It is better to adhere too scrupulously to the word of the scriptural standard rather than corrupt the truth, and corrupt souls by all kinds of crude medleys in the exercise of an arbitrary freedom. We must be content for the time to be no more than heralds, who declare what has been committed to them, and as it has been committed to them.

Above the servants, however, stand the friends, John xv. 14. These are they that have received insight into that which the Lord has heard of the Father, those who are initiated into the mysteries of the kingdom of heaven, into its inner nature, so as to understand it. At this point begins the stewardship over the mystery of God, that a man know how rightly to divide the word and assign to every one his due portion—that he know how to give that which is spiritual in a spiritual manner—in the mind, in the power, in the language of the Spirit, 1 Cor. ii. 12–14. It is only when they receive the Holy Spirit that the apostles begin to bear their witness in this manner. And what was required previous to this? When we compare John xv. 27,

we find that the Lord sends as independent witnesses only those who have been with Him from the beginning (cf. Acts i. 21 ff.), that is, those to whom the grace and truth revealed in His whole historical career has become clear and certain as a matter of personal belief, John xvii. 6–8, xvii. 20 ff. In this last passage the same thing as the Lord entreats of the Father in the case of the apostles is extended to those who through the word of the apostles become one with them in faith; to such refers also specially ver. 18 and ver. 21. The Lord thus sends forth messengers to do the work of free and independent witnesses, to be witnesses of the Spirit, only when the Father is glorified in Him as man, and when through His teaching the real recognition of His own divine glory has dawned upon men, so that Christ Himself and the divine love revealed in Him has become the living property of men (cf. ver. 23 and ver. 26). Then, however, a man is no longer of the world, but (John xv. 15 ff.) a friend of Christ chosen out of the world, who as such understands his Lord's will, and is endowed with power to plant seed which shall bring forth fruit unto eternal life, and not merely for the present world. With this agrees also Acts i. 3–8. Here we see the apostles, now called to independent service, in the position of having learned to know the crucified Christ by experience as the living Christ, in the position of having experimental evidence of the life of the Redeemer, and holding personal living intercourse with Him; yet notwithstanding, they do not rush precipitately into outward activity, but, "ye

shall wait for the promise of the Father,"—for the special endowment of spiritual power, ver. 4. Thus for carrying on work in the Spirit outwardly, one has quietly to wait for the special equipment of spiritual power. By this certainly we are to understand no mere idle waiting, but a labouring to realize what one has already inwardly experienced in the Lord, what one has already heard from His mouth regarding the kingdom of God; and an occupation of the thoughts (*περιμένειν*) with the promise of the Holy Spirit (Ps. xxxvii. 3). [Nourish thyself with the truth, learn to live by faith (Ps. cxxx. 5–7).] In such a time of waiting, therefore, the great thing is to be faithful in that which is already ours, in order that we may receive that which is greater, and to leave the rest to the wise disposal of God (ver. 6 ff.); in particular, we must be careful not to meddle with what belongs to this divine ordination in a spirit of idle curiosity; we must not indulge the wish to search out time and hour of that which is yet to come, to strain after the great things which are yet to come, instead of quietly minding the inner growth of the kingdom of God. All that is still wanting flows out of the one thing needful, that we receive the power of the Holy Spirit; and to this end, if we would win all, every effort must be directed, the rest in the meantime being quietly let alone (ver. 8). The result in that case is similar to what is described in 1 Sam. x. 6 ff.

But even when a man is once in possession of the Spirit, he must not presume to follow his own self-will,

regardless of law and order, in his choice of external action and work; his work must be carried on within definite limits, it must observe the laws of development and of natural progress, according to which we advance from that which is nearest to that which is more remote, from the small to the great, from the centre to the circumference, from the field already prepared to that which still requires to be broken up. As of all this, so is it true especially of the Holy Spirit, that it is acquired in no other way than by training in the school of Christ's disciples, by learning of Christ as our Master, even as the apostles themselves received the Spirit as the result of that teaching of the Lord which they slowly imbibed as His scholars. On this subject you will find in Burk's Collections (vi. 2, new edition, p. 287 ff.) an excellent answer to the question, How is the Holy Spirit obtained?

The foregoing remarks have served to give us a general knowledge of the spiritual fitness required for the clerical office, but there are still further—

(*b*) Special qualifications expressly mentioned which one must possess in order to be fit for the clerical office and eligible for a call, and that he may be able to carry on the work with a good conscience and with good results. A summary statement on this subject is found in 1 Tim. iii. 1–7. We must therefore go into a closer examination of this passage. The office is represented as a desirable one, as of great worth on account of the purpose for which it was instituted and the effects which it produces, and in this opening statement lies

the invitation for all who have the ability, not to shrink from the difficulties; at the same time, however, the office is represented as ἔργον, as work, as labour, and this repels men who are devoid of earnestness, and like to take their ease. It is essentially "negotium non otium" (Bengel), Acts xv. 37 ff., where Paul will not have Mark to accompany him, because he did not go into the work to take part in it; cf. Phil. ii. 30: "For the work of Christ, he came nigh unto death." Augustine says: "Episcopatus est nomen operis non honoris." Jerome says: "Siquis episcopatum desiderat, laborem desiderat non honorem." From this weighty and worthy character of the office Paul infers the requisite qualifications: bonum negotium bonis committendum. So, according to ver. 2, the bishop is to be blameless, ἀνεπίλημπτος, a man whom the adversaries cannot get at either with censure or temptation, spotless in teaching and conduct, so that the world can neither charge him with its sin nor lead him into it. This presupposes that one is already under the discipline of grace, and is continually under it; and it is just on this account that so many in the office have their mouths shut, and are weakened in their whole dealings with men, because they cannot but say to themselves, If I assail this man or that man, people will cast reproach on me, or may do so, for my own cherished sins; they will lay hold of me wherein I conform to the world. μιᾶς γυναικὸς ἄνδρα: We have not here to enter into a discussion of that interpretation of the expression, according to which a second marriage after the loss of

the first wife is forbidden; it is enough if we lay firm hold of this fact, that a monogamy in the Christian sense is here required, and that unchastity in its various forms, whether on the part of married or unmarried persons, is forbidden. As regards the other conception of "polygamia successiva" being forbidden, we have here merely to consider the argument from a practical standpoint. People would appeal in support of that view of the passage to the high estimation in which, both among the Greeks and Romans, and also in the Jewish priesthood, those persons were held who had been only once married. But this betrays a mistaken notion of the Christian moral law; even in Judaism itself, which was entirely confined to γράμμα νόμου, to express commandments and prohibitions, and which distinguished the priests as a holy caste from the rest of the nation, there existed no positive law such as people would find in this passage, much less is such a law appropriate to Christianity, which will have less legislation of an outward kind. Christianity recognises no special class distinctions, it prescribes to no man ascetic singularity, such as vanity and the spirit of caste hanker after—only voluntary self-restraint on grounds of love and wisdom; cf. Matt. xix. 22 and 1 Cor. vii. with reference to marriage. Although in the last-named chapter Paul prefers the single to the married state, he makes this depend not only on circumstances of the time, but also on individual χάρισμα, ver. 7; he finds neither marriage itself nor yet a repetition of the marriage rite to be inadmissible in the

case of an apostle; under certain circumstances he makes the latter even a duty, 1 Cor. vii. 8; Rom. vii. 3; 1 Tim. v. 14. So also the rest of the qualifications here enumerated for the office of bishop require no singular virtue, least of all a mere widower-celibacy, for ver. 4 ff. even presupposes that an efficient guiding of the family life affords special guarantee for good management of the church. This, then, may be regarded as certain, that it is left optional to the clergyman, as it is to every Christian, whether he shall marry at all, and whether he shall marry only once in his life; likewise, that one or other, according to circumstances, may be really better and more profitable for the kingdom of heaven; but this only when it is not at variance with the idiosyncrasy of the individual, and where it proceeds from the spirit and from a free conscience. For no man therefore dare we make an external command of it. *νηφάλιος* refers to abstinence from outward enjoyments—sobriety in opposition to love of pleasure, and as a consequence of this, steady, circumspect, energetic manner of life as contrasted with carelessness and indiscretion; *σώφρων*, of a sound mind, refers to the sovereignty of the reason over the inward emotions and passions, *νηφάλιος* denotes a right frame of mind with reference to outward influences, *σώφρων* the same thing in relation to inward passions. Christianity by no means despises the so-called *justitia civilis;* on the contrary, it requires and inculcates it, and while it recognises no ascetic self-denial in a monastic sense, it repudiates at the same time all voluptuousness—it

requires discipline of the body and of the spirit. The limits of discretion it leaves to be settled by the individual conscience. In the expression κόσμιος we have the further idea of moral order in the outer life as the result of the qualities already mentioned. This quality is also to be understood as an outcome of the spirit of Christianity, not as if it meant a mere outward demureness put on like a mask, but in the sense of the words uttered long ago by Sirach ix. 26 ff.: "A man is known by his look," etc. φιλόξενος, hospitable, not a man who is fond of gormandizing and social pleasures, but one who is fond of those who must be counted strangers, a friend of all needy ones who are, as it were, without a home in the world, in other words, a friend of the poor, of widows and orphans, of exiles, of the persecuted and the sick, of all those in the condition referred to by our Lord when He said, "Ye visited me." διδακτικός, apt to teach, that is to say, having the ability and the taste for teaching. This implies that one must be so well grounded in the doctrine as to be in a position to build up others in sound doctrine as well as to correct the gainsayers, one must know how to apply the word to the varying individualities, relationships, and temporary circumstances with which he has to deal, ministering edification to them that are open to impressions, rebuke to them that are not so, correcting, rebuking, exhorting, comforting in due season, 2 Tim. iv. 2, iii. 16; one must be able to supply milk to babes in Christ, that is to say, to reduce the elements in the truth to a simple form that can be understood

and appreciated by the weak (Heb. v. 12); while at the same time one must know how to rise ever higher with them that are spiritual and perfect, into the infinite riches of the divine word, in wisdom, righteousness, and holiness (1 Cor. iii. 1; Heb. v. 14). Now this aptness to teach depends upon the Spirit. Before we have the Spirit, we must not and cannot, as already observed, claim for ourselves the genuine Christian fitness to teach, but must be content with being faithful heralds, who faithfully render to others the word received; and through this faithful rendering of the word a man attains to the Divine Spirit in the word, and becomes διδακτικός. Ver. 3, μὴ πάροινος, not a wine-bibber, πάροινος, drunkard—fond of drink. Temptations to this sin were already to be found in the love-feasts of the time (1 Cor. xi. 21). That the immoderate enjoyment of wine always leads to other vices is proved by experience (see Eph. iv. 18), even were it nothing else than the thoughtless talk indulged in by a man who is under the influence of drink; therefore πάροινος stands also for dissolute, lascivious, and sensual generally, and it is this side that is specially to be emphasized here in contrast with the following ἐπιεικής. πλήκτης signifies properly striker, then in a secondary sense violent, overbearing conduct, coarse pugnacity of disposition, quarrelsomeness, the opposite being ἄμαχος. In all these respects we have to think not only of the coarse outbreaks of passion, but also of the more refined forms and of the disposition which shows itself in these forms. μὴ αἰσχροκερδής is a reading not altogether beyond dispute; but at all

events this quality is one of the characteristics of a bishop (Tit. i. 7). This word again is very comprehensive, it embraces all those practices which are engaged in by a man of avaricious mind, when he carries on the work of the clerical office in particular (as well as godliness in general) as a trade and a matter of worldly gain, under the seductive influence of the love of money. It is also a special feature of covetousness in the clerical office for a man to accommodate his sermons to the spirit of the time, or the place, or the family, to regulate them by considerations of worldly advantage, or when he esteems his position high or low according to the amount of income which it yields, when he competes on this principle for other positions for which he is not fit, when he burdens himself with agricultural or other business to the detriment of his office. Even apart from this, the public are predisposed to suspect a minister of being mercenary, and one must be the more careful therefore to avoid the appearance of evil in this matter. Many difficulties in the office would never arise if we enjoyed the confidence of our congregations as being disinterested and beyond the influence of such considerations. A clergyman above all must be able to trust in Him who feeds the ravens and clothes the lilies, and on this depends the weight his words will carry with them in times of need, where the pressure of want is felt—and generally in his relations with the poor.

There follow now the positive predicates. ἐπιεικής stands opposed to πάροινος, and denotes the self-denying

disposition which makes sacrifices, and which can bear to want and to practise resignation, instead of being like a drunk man, insolent, touchy, and irritable. The ἄμαχος as opposed to πλήκτης is a peaceful character, one who is averse to strife, instead of taking pleasure in it like a fighter. Both attributes, the compliant disposition and the peaceful temper, refer to personal relations, where it is a question of *meum* and *tuum*. To suppose that we had to yield in the assertion of the truth, that we needed to shrink from conflict in that arena, would be a great mistake. But this reversal in the order of duty is just what happens in actual life. It comes natural to men to defend their interests in matters of personal right, property, honour; and in such matters the clergyman, as a pattern, should give in twice as often as his neighbour, and rather suffer wrong. On the other hand, it is considered wrong for a man not to be accommodating and mild in matters of doctrine and of the Christian life; to fight and struggle in these matters is called stiff, disagreeable, unbrotherly, and so forth. Yet even such misunderstandings will right themselves, and at any rate men's consciences will be on our side, provided only we are of an unassuming, agreeable disposition in our private conduct. The mere temperament is not all that is needed in order to maintain the character of an agreeable, peace-loving man in the office of a bishop; supposing one has a mild temperament, one will still be liable to err by resorting to compromise and peace even where it is sin. As little, however, is a fiery, energetic temper sufficient for the conflict. Such a

temperament, like the natural love of peace, works blindly and sullies the spirit with which we engage in conflict, leading into sin. Nothing will do but to bring the temperament under the purifying influence of the truth and peace which are of the essence of Christianity, and to fashion the moral character in a Christian spirit of power, correction, and love.

ἀφιλάργυρος denotes the disinterestedness of the man who is content with what he has, with what meets his necessity, and who does not cling to money (Heb. xiii. 5). Anxiety about the wants of his family is very apt to move a man from a position of disinterestedness, and to weaken his confidence in the living God, unless it be nourished and strengthened by constant intercourse with the living God and with His word; it is a law of the kingdom, in the divine economy, that the labourer is worthy of his hire, and this law of the kingdom the Lord certainly fulfils in the case of those who work in His service. This is the one thing needful,—if we work in this spirit, we may depend upon it that the rest will be added unto us. This freedom from attachment to money implies that we be willing to communicate so far as we can (Heb. xiii. 16). It likewise implies that we know how to bear with equanimity temporal forfeitures, losses, etc., for example, in perquisites.

Ver. 4 brings before us the ruling well of a man's own house. In the idea of the house are also included wife and servants. The house is a church in miniature. There in particular—and not merely in the service of

God's house—has the clergyman to do duty as pastor, with law and gospel. ἔχειν is here pregnant, the moral element being also included—to keep, to hold—not as Luther translates, to have (cf. l. 19). Thus also μετὰ πάσης σεμνότητος is joined by a most natural sequence with ἔχοντα, one who keeps them in subjection with moral earnestness, with dignity of character, in contrast to mere brute force and to the arts of the pedagogue. That is to say, let him carry on his rule with moral earnestness. The apostle is here speaking of how the bishop has to train his children, not of the result, that there may at all events be no degeneracy of the children owing to bad house-rule, owing to the inmates not being kept in proper subjection, owing to a want of σεμνότης. How important is the training of children carried on in a spirit of moral earnestness we soon learn by experience! How can a man exert any influence whatever on the education of the public, if he is himself careless or inexperienced in the right training of children? It is a special evil of our time, and one which avenges itself severely, that people always imagine that the training of a child, the management of a house, comes natural; and that these most important points of duty are left to accident. In his family, in his children, every man finds the richest source of his happiness or his unhappiness. With all his learning, he may find there enough to make him miserable. And in what position does the clergyman find himself when those entrusted to his care resort to him for advice with reference to domestic disagreements? The art of

ministering to others in this respect is best learned by earnest attention to our own education from an early period. But where special school superintendence is combined with the clerical office, it is all the more necessary, and is a requirement of duty, that we should study the art of education. Here again, however, what is needed is certainly not artificial theories, but books drawn from life, and composed for life in the spirit of life, such, for instance, as a work by the Catholic bishop, John Mich. Sailer, *Education for Educators.* Schwarz's *Educational System* bases education on Christian principles, and in the section on education it is particularly rich in remarks and observations drawn from psychology and anthropology. Zeller's *Lessons from Experience* is also much to be commended. Popular as is the style of this book, a spirit of mature wisdom breathes through it. Both with regard to life and Christianity, it penetrates through the surface into the depths of the subject. Ramsauer's Life, in a simple style, yet bearing the stamp of truth, is especially fitted to guard us against scholastic pedantry, and in a sensible way to convince us of the educational value of Christianity.

In ver. 5, the requirement in ver. 4 is based on the ground of the evident incongruity which arises when the opposite is the case. It proceeds on the assumption that he who presides in the church has to take the place held by a father in his house (hence ἐπιμελήσεται), has to take care of the church, to promote the good and check the evil, not in magisterial fashion nor in the

spirit of a weak philanthropist, but with the authority of a father. Ver. 6, *νεόφυτος*, strictly speaking, means newly planted and trained (*φυτεύειν* is also used by itself of the planting of the Christian life, 1 Cor. iii. 6–8), that is, a recent convert who is not yet confirmed in the faith, the opposite of *ἀρχαῖος μαθητής*, Acts xxi. 16. It is a very natural point of view that this prohibition rests upon. Before a man would himself plant, he must have attained a certain maturity in his inner man; otherwise he can bring no seed out of his treasury, but only sow wind and reap whirlwind. It is just new converts, however, that are fond of coming forward as teachers, and—if they have no office—as authors, and they soon begin to pour the wine on to the street. The Lord, too, demands as a qualification of a scribe trained unto the kingdom of heaven, that he have in his treasury not only what is new, but also what is old, Matt. xiii. 52. And on this principle He preached the truth to His disciples for years, before He allowed them to enter on their ministry.

τυφωθείς, properly, filled with vapour. Vapour has an inflating and bewildering effect. He who is not yet firmly grounded in the truth, and has no sufficient treasure out of which he can draw for the edification of the Church according to its various wants, grasps at vapour, in place of the substance of truth; gropes about in a sort of half-knowledge, in clouds of sentiment or of rhetoric. The conceit and the applause which attend it, make a man vain, proud, pretentious. This is the way with novices who shoot upwards before they

strike root downwards; who develop outwardly before they consolidate inwardly. Now, where there is such an inflated appearance without reality, a handle is given to the διάβολος.

διάβολος is more frequently employed as an adjective, *e.g.* ver. 11, 2 Tim. iii. 3, in the sense of calumnious. In a similar sense, many take it here substantively as calumniator. But for one thing this does not correspond with τυφωθείς here, for such a man does not need to be slandered in order to be condemned. His own character condemns him. Add to this that ὁ διάβολος is constantly used in Paul's writings for the devil, *e.g.* Eph. vi. 11; 2 Tim. ii. 26, and here in ver. 7. Now the κρῖμα τοῦ δ. may be taken in a twofold sense, either so as to make διαβόλου *genitivus objectivus*,—the judgment passed upon the devil, 2 Pet. ii. 9; Jude ver. 6; the meaning of the verse then being that a τυφωθείς like the διάβολος falls through pride, goes the way of falsehood and corruption,—or as a *genitivus subjectivus*, into the judgment which the devil executes on men who are puffed up; which judgment again consists in this, that they fall into falsehood and error; cf. 2 Cor. ii. 11 and Luke xxii. 31. What is needed for the office of a Christian teacher is not to bring to market our own discoveries or ephemeral opinions, but to abide by the simple yet rich word of the Lord; although certainly to the culture of the age it always appears foolishness, and to egotistical virtue a stumbling-block. Now this to a man puffed up is an impossibility, and for a novice it is difficult. It requires

humility and self-denial to be a mere steward, and not to play the master.

Finally, ver. 7, he is to be a man who is held in estimation even by the world; for any one who is to preside over a church, an approved and upright character is a fundamental requisite. How essential this is for a good discharge of duty is obvious. It is not a matter of indifference in such an office how a man has lived before entering on the office. We must not expect the world to be so reasonable as to forget a man's earlier life in contrast with a position which in any case offends in so many ways its disposition and way of thinking. It recalls that life in stories that hurt his reputation. Out of these there is formed ὀνειδισμός, vile reports, reproaches on every opportunity, and with this again is connected πάγις τ. δ., a snare of the devil. That is to say, it is a curse to the man, whereby Satan hinders his free and efficient discharge of duty, and draws him again to himself, so that he turns aside from the truth and neglects the duties of his office, content if he can only get rest.

We have now done with the specific qualifications which one must possess who would be fit for the office of the ministry.

PART SECOND.

—o—

THE LORD AS A PATTERN.

MATT. IV.–XII.

1. *The entrance upon the pastoral office.*

We begin this part of the subject with Matt. iv. 1 ff., which describes the entrance of Christ upon His public ministry. Here we have no need to enter into the details of the history of the temptation. It touches our subject only as being the transition from the Lord's private life to His public ministry, and even from this standpoint we have to regard the narrative only on its spiritual side, that is, in so far as it presents the special question: In what mind and spirit must a man enter upon the pastoral office? Or, What is—

(1.) *The personal and spiritual groundwork* of a ministry in harmony with the spirit of Christ, and as such exerting saving power?

The first requisite of such a spiritual groundwork is experience of *our own personal liability to temptation*, and not merely general knowledge of our sinfulness. But personal liability to temptation does not lie merely,

as people commonly say, in the weak side which every man has. Christ had no weak side in the ordinary sense of having been weakened, like us, by sin pre-existing in His nature. It was His Sonship, His very might and strength, upon which in His case temptation fastened. And so it is in the strong side of every good Christian man that his chief danger lies, in that which is best and most vigorous in his nature, in his peculiar endowment and excellence, in the very thing which men are to regard as a good gift of God. It is just this superior talent in the exercise of which a man is apt to feel confident. Hence arises liability to temptation in the three forms of it which are exhibited in the temptation of Christ: — (1) The temptation (ver. 3) to turn natural or spiritual blessings selfishly to account for our own enjoyment, honour, and so forth, confident that the thing is in itself a good thing or at least innocent; (2) the temptation (ver. 6) under the consciousness or the impulse of spiritual power, and in reliance upon divine help or promise, belonging to the position of a servant who has to go only upon the behests of his lord, to stand out and shine before the crowd as a specially gifted man of God, or to attain quick and magnificent results; (3) the temptation (ver. 9) to pay homage to the spirit of the age under the imposing aspect of worldly glory, and to make terms with powers and tendencies which are in the ascendant (kneel down before me, bow thyself, and surrender thyself). (And this whole history of the temptation, dealing, as it does, telling

blows against our natural passion for achievement, glory, and fashion, is to be regarded as a mythical creation!) These are the ever-recurring temptations which are to be overcome, the temptation, in the first place, to selfishness; in the second place, to sensationalism and working upon popular feeling; in the third place, to servility to the spirit of the age, to worldly power, to prevailing ideas and tendencies; temptations which often present themselves most powerfully on the threshold of the ministry, and at critical moments generally. What is needed to overcome them, we see in the history of our Lord's temptation.

In general, victory is found in a spirit which not only becomes dead to the pursuit of enjoyment, honour, and power, but can even deny itself the necessaries of the outward life, and instead of enjoyment, honour, and power, can put up with want or difficulties, dishonour, insignificance, and weakness. The positive elements of this spirit are, in the first place, *a self-renouncing love of God*, which seeks life and strength not in its own resources, but in the cleaving of the inner nature to the word of God, and on the strength of this is able to bring its own as an offering for His service. Accordingly, it is particularly important to familiarize oneself with this fundamental thought: in order to live, especially in order to have strength for a calling, I need no unwarrantable self-help, no miraculous agencies; rather I cling to God who sustains the universe by His power, nourishes and gives life to all

and also to me, and that I may be able to do this I draw strength also from the word which proceeds for instruction and promise out of the mouth of God.

In the second place, *a humble faith* which renounces vanity and pomp, show and ostentation, which does not challenge divine help and reward on the strength of detached passages of Scripture, and has no desire violently to usurp divine promises, but walks simply in God's commandments, avoids what He has forbidden, pursues that which is right before Him, and abides in the conviction that all else will at the same time of itself be added unto him, that for that God would care. This is the way in which the imaginary faith of many goes to pieces; it does not cleave above all to God's will—to God's will expressed in definite commands, it much rather only or primarily clings to the promises, to what is ideal and glorious, to the wonderful power and might of God, to the victorious prospects of Christianity, and relying upon them allows itself to be led into the pursuit of what is outwardly imposing and sensational, to the abandonment of solid ground, and to lofty flights in the realms of air. Such a so-called faith can quite well co-exist with a selfish, ambitious, high-flying spirit; indeed, this spirit is fed by such a fanciful faith, and thus people fall into vanity, into a heroism which ministers to men's self-seeking and love of pleasure. The genuine principle of faith also avails itself of God's promises, but it avails itself of them to the end, that it may walk in God's commandments, and humbly hold on its course within their limits (and

these indeed the same commandments—Thou shalt not tempt—Thou shalt not worship), but not that it may venture to exceed them. Accordingly, it tests every application of the divine promises by reference to the divine commandments and prohibitions, and instead of claiming anything special for itself, abides by what has been enjoined upon all believers, in a certain sense upon all mankind, to do and to leave undone. In short, the keeping of the divine laws, the fulfilment of the sovereign will of God, is the first and the constant duty of faith; the fulfilment of the divine promises is a pure matter of divine grace, which men can neither flatter nor force from Him. "Wait for the promise of the Father, which ye have heard of me—times and seasons hath the Father put in His own power," Acts i. 4 and 7. It is not only to the grace and power, but also to the wise ordination of God, who does all in the right time and in the right way, that the faith of Christ, and in like manner the faith of the Christian, commits the fulfilment of the promises in patient, trustful expectation; compare with Matt. iv. 6, also ver. 11; John ii. 4, 19 f., vii. 6; Heb. x. 36.

In the third place, *undaunted hope*, which does not allow itself to be dazzled by the worldly splendour that strikes the eye, and by the power that rules in the world. It enters into no compact with worldly sovereignties and the power of the age, nor with the spirit of the age, though it appears in the guise of an angel of light with Scripture texts on his tongue; it rather rejects all offers and alliances leading in that

direction, all the glorious prospects of worldly conquest, keeping this only in view, that there is One who rules and judges the world, that to Him alone homage is due, and that the covenant with Him, the sincere adoration of God as the one Lawgiver, Ruler, and Judge of the universe, renders all worldly covenanting superfluous. In our day, indeed, such rejection of prevalent alliances is represented as want of charity; but this is much the same as if a woman of ill-repute, who enters into alliance with every one who promises her anything, or from whom she promises herself anything, were to reproach a married woman who is one man's wife with want of love.

From the foregoing it is evident that faith, love, hope are what decide the issue, but they are so in their simple, childlike attachment to the divine word, the Holy Scriptures ("it is written," Matt. iv. 4, 7, 10), the promises of God being thus not appropriated as an unconditional possession, but held subordinate to the laws of God as the condition of their fulfilment. Faith, love, hope are not only the spiritual foundations of the Christian life in general; they are so also for the calling of the Son of God, and likewise for the office of the holy ministry. They are the only victorious forces and weapons of spiritual heroism; and by them a man's own flesh, the pretentious influences of the world, and the mightiest, craftiest spirit of the world are to be overcome.

But it is not with his entrance upon the outward office that a man first equips himself thus in person

and life for the ministry of Christ. Such equipment does not come of itself, and does not admit of being resorted to for the first time in a case of necessity, as gun and sword are taken from the wall. A man must forge his armour for himself while yet there is time, before stepping on to the battlefield. Those foundations of the spiritual life and of the holy ministry, that is, a faith which feeds upon God's word with love and hope, must first be laid and built in the inner life to make it possible for the outer work of the ministry by and by to be built upon them. For this end, make use now of the whole available time which you have before you. The *means* before all else for furnishing yourselves with this personal foundation of a successful gospel ministry, is the great means repeatedly mentioned already—*the Holy Scriptures.* With them the Lord begins His ministry, clearing away the false notions which were current and in the air regarding His Messiahship, and confronting the temptations that came upon Him therefrom. He thus begins with Scripture, because He is already at home in it, lives and moves in it; and He does not use Scripture, by taking a text from its connection to point His way, but rather text joined with text to mark out for Him the narrow way of truth, without divergence to the right or to the left. It is not by the use of single texts that we find the sure limits right and left within which lies the narrow way, but only by a right observance of the rule—"Again it is written;" otherwise we come to grief over every text which Satanic exegesis starts upon us.

To the same means Paul also points Timothy for the same end, an efficient discharge of the ministry amid the assaults of temptation, 2 Tim. iii., especially from ver. 10. The spiritual necessity for what is called practical searching of Scripture, that is, such a searching as builds up a man himself on the ground of Holy Scripture, in order that he may be able to build up others, makes itself most keenly felt when a man enters upon the ministerial office. If a man has to commence it only then under such a sense of necessity, it is a precarious business, and amid the multitude of other occupations with which one is still unfamiliar, has but poor success. In regard to this, the enthusiastic commendation of practical searching of the Scriptures in Sailer's *Pastoral Theology*, i. pp. 72–89, is well worthy of attention. Don't be kept from such a use of Scripture for your personal edification, by the notion that faith in the whole of Scripture, a dogmatic or philosophical theory of its absolute authority and inspiration, is a necessary prerequisite. The conviction of the genuineness and divine character of Scripture is formed in the spirit when we make that use of its contents which Scripture itself desires, which alone is appropriate to its nature and purpose, the training of man in the knowledge of the truth which is godliness and life. It ought, and professes to be, no mere subject for reflections and theories of our own, but a thoroughly practical means of edification, a means of sanctification, leading on from one degree of attainment to another. It desires to be used as a book of instruction and correction for

hearts captivated partly by false notions of what is good, and partly by evil propensities, as a book of salvation and education for our morally enfeebled and perverse nature. It professes above all to impart a distinctive character to a man's life, the character of a man of God, but it does not profess that the many different questions which may be suggested to the reader regarding the external interests of the history, of persons, of things, and so forth, from the past, are solved out of it, as if it were a storehouse for gratifying idle curiosity. The great thing, then, in the use of Scripture for the ministry, is pre-eminently work on one's self, the culture of one's own life, going to the foundation, to the heart and the dispositions; and the principal rule in reading the Scriptures is always this: whatever lies nearest you, whatever comes home to your heart and conscience as a description of your condition, as a representation of your past life, and as enjoining duties and offering prospects specially applicable to the circumstances of your life, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—think on these things, and do them. Then shall you not only receive holy impressions from the living truth of Scripture, and bear its living tokens, you will also attain to sanctification through the truth, to fellowship with the living God and His righteousness; and from this as a centre all else will gradually be added unto you in peace and joy of the Holy Ghost. He who is not disposed to be led into the knowledge of

spiritual truth which is already at work in his conscience, he who will not subject his outward man to its correction, is without the sense that is needed for feeling the influence and apprehending the power of spiritual truths; and no method of proof can be devised to make good this defect of his nature. In this region, spiritual transformation alone avails, and the consequent hearty appropriating and preserving of every truth in Scripture which coincides in its heavenward tendency with the judgments of conscience and the holy aspirations of the heart. Otherwise, a man steels himself against all proof by putting questions, to evade the duty of self-improvement, 1 Tim. i. 4. Then the words are applicable: "Let them alone, they be blind leaders of the blind," Matt. xv. 12–14, 21, 31 f. We must wait till the man is brought to his senses through inward and outward humbling, and led to put the right question: "What must I do to be saved?" and to institute the searching which prays: "Search me, O God," etc., John i. 46 f., 4–25 f.; Acts xvi. 14; 1 Cor. i. 1–3.

With personal edification, by the use of Scripture, is connected another means which is in all circumstances to be resorted to, and especially in case of immediate preparation for entrance upon the ministry, and in taking the step into it, viz. *Prayer*. It is again and again mentioned in the life of our Lord Himself that He prayed often alone, especially by night; and similarly prayer is prominent in Acts i. 14, where the apostles are seen preparing themselves for an immediate entrance upon their ministry in the power of the Lord,

that is, in the promised power of the Spirit; but in this passage prayer has also associated with it a union of kindred hearts and retirement from the world at large. Let us bring these three points shortly under review. *Union of heart with others* has a strengthening effect under all circumstances, and particularly so in the ministry; but if it is of a healthy character, it rests upon a common acceptance of the faith, upon a common fellowship in the faith and a personal union with the Lord, as well as upon a common calling and blessing in life, which we already possess, and to which we look forward. These are the real spiritual conditions of harmonious union even in outward things, of any association for Christian ends, especially the spiritual ends of the ministry. Only on this inward foundation does the closer union become a duty, because it is its proper result; in so far as it does not possess that inward foundation it is unnatural to establish special associations, and doubly unnatural to make them a matter of duty. It is just as the result of these principles that any special outward union proves a blessing, or, on the contrary, leads to no result or does harm. When the spiritual life has one fountainhead of truth, one fundamental character, and one aim, different degrees of attainment cause no disunion; common fellowship, particularly during the season of preparation, is then a means of bestowing manifold blessing; it has the effect of building up as well as of purifying, of preserving as well as pruning. *Prayer* and supplication are brought specially into prominence as the main business

of this season of transition from the school into life, and in this instance as a united act. That this common prayer was audible prayer is not mentioned, neither is it exactly the most obvious thing to be thought of; on the contrary, if we are to judge from the practice in common prayer in the temple, it was silent prayer. It is at all events again unnatural and often mischievous to make audible prayer the law in private gatherings. The rule is to pray in secret, in silence, Matt. vi. 6; 1 Pet. iii. 4. Audible prayer before others and in the name of others forms the exception, and when the exception does occur, prayer should be short, earnest to intensity, but not to length, and it should be so comprehensive in its terms as to cover different degrees of attainment in spiritual life, so that honest hearts which are perhaps feeble in their progress towards the kingdom of God, but devout and sincere, may be able to say Amen to it. Prayer is already designated by our Lord (Luke xi. 13) as the specific means of preparation, and as the condition for the reception of the promised Spirit, that is, of the inner equipment and qualification for the ministry of the Spirit. But even apart from this connection between prayer and the Holy Spirit, in the time of waiting, when outward activity is suspended, prayer is the true service in which the clergy are to engage. Prayer is likewise the chief means after experience of important events for confirming and hallowing the momentous impressions produced by them. Prayer is accordingly an indispensable means of preparation for every ecclesiastical duty; but even after such a

duty we ought to collect ourselves in prayer, since after an extraordinary strain there readily comes a reaction, —after any spiritual exertion, as in the case of the Lord after His baptism, there ensues temptation. The third essential factor is *retirement*, as brought out in Acts i. 13. Every occasion of spiritual fellowship among disciples, and every act of communion with God in prayer, has, as appears also in the life of our Lord, for its natural and fundamental condition a certain seclusion from all unnecessary communication with those especially who are still strangers to the true sanctuary. Before we have become firm and strong, and been anointed with the power of the Spirit,—a thing, however, which even afterwards must be again renewed before the senses are exercised in distinguishing God's will from man's will,—we must not wish to work outwardly, and to seek incongruous associations, for that is only to run into temptation. And even after we have become strong in spirit, the duty of retirement is ever recurring, especially when times of spiritual fermentation come on, moments of development, preparation for something higher, more difficult, for new labours, etc. It is a good rule in general, both for beginners and for persons of experience, which is given in the words of Thomas à Kempis: "Præbe te in terris peregrinum et hospitem;" and the saying of Burk is in point: "A wayfarer to eternity is not much advantaged with the multitude of friends and patrons and clients; the truth is, they occasion one much hindrance, waste of time, and trouble."

We have thus far considered the entrance upon the ministry in so far as it requires a foundation to be laid in a man's own person and personal position. We are now to discuss the question equally fundamental,

(2.) *Of the right foundation to be laid in others.*

Matt. iv. 17 brings this subject before us. In this passage we have summarily comprehended the ἀρχή (ἤρξατο), the foundation and the commencement of Christ's preaching, and from it we obtain this fundamental law for all gospel preaching and care of souls: they have to turn away the thoughts from the old earthly life, and urge them or convert them to the new life of the kingdom of heaven. This is the meaning of μετανοεῖτε in its connection with "The kingdom of heaven is at hand." The *kingdom of heaven*, however, is not to be represented as a thing exclusively pertaining to the life to come, still less is it to be made a thing confined to the present, a mere ecclesiastical idea; on the contrary, it is to be represented as something above the earthly and the sensible, which is drawing nigh and is already near. In the kingdom of heaven goodness is found comprehended in its highest purity and strength, presented certainly as invisible and spiritual, but not on that account as a mere idea and a mere condition of soul, but as a supernatural reality, not simply as a fragmentary thing, but as a well-compacted whole, as a living organism. It is the perfect life as it subsists in systematic form in the supernatural world, but brought down by Christ from above and organized on earth, primarily in men in the form of inward

spiritual life from above, in order that it may afterwards, in due time, take organized form as a new spiritual world established on earth; and this by the awakening of new life, and by getting rid of what is worthless through regeneration of the earth and the earthly heavens.

This kingdom was, and is, planned and prepared beforehand, not only through prophecy in the heart of Israel, but even in the innermost depths of human nature and of the world of men as a whole ("The kingdom of God is within you," in reality, Luke xvii. 21), in so far as human nature and the world of men have an invisible core, a core belonging to eternity, and, in virtue of that, a supernatural and eternal destiny. In particular, there exists already in man by nature a prophetic element of promise (which is represented in its degenerate state by the various forms of fanaticism), there is to be found in every man a heavenward yearning, a yearning after a world above sense, a perfect world, in every heart a heavenly longing and seeking, which, if it is not perverted into διαλογισμοὶ μάταιοι, is never felt within a man without exerting a holy, corrective influence, Heb. xi. 1.

How then do we work successfully for this kingdom of heaven, for the supernatural kingdom of God, and not merely for a Christian or ecclesiastical community? Assuredly only supernaturally and spiritually, in no wise by the means and motives of sense, nor yet by poetical and sentimental representations pleasing to the taste. All this ties man down to the level, and confines him within the horizon

to which it belongs, to the sphere of the natural man and the present dispensation of things; instead of this, what is wanted is instruction designed to give the mind a new direction. Men must for this μετανοεῖν be laid hold of in their νοῦς; not, however, on the footing that it is already all right with them, that their inner life is under the right impulses and on the right way, or that it signifies nothing what is their precise condition, seeing that they have the grace of God offered them; but on this understanding, that a μετά must be attained in the νοεῖν,—a turning of the reflections so as, in the first place, to give them a new direction into the depths of the man's own nature, a communing with our own heart in which the divine, the supernatural is heard to speak, primarily in its accent of holiness, morally as a law in the conscience. In order to lay hold of the man thus, and direct him to the essential moral condition of what is heavenly, and to the essential moral connection between it and our nature, there come to aid us certain psychological factors. Every man has his thoughts within him, which even involuntarily from time to time reclaim against evil and charge the man himself with it, in particular also thoughts which protest against his sinking under the power of the sensuous nature, and under the power of the outer world. Our object then should be not simply to proclaim to the man condemnation, but to stir in his soul those deep-seated thoughts which are often only a smoking flax, and, proceeding from these thoughts, to awaken a hatred of evil, to produce a spiritual knowledge of sin,

a sense of the wretchedness of captivity to the sensuous and worldly (Rom. vii.), and so to call forth a longing after redemption and after a higher life.

Equally, on the other hand, has every man thoughts which represent within him the good, the spiritual, the eternal, the divine,—which defend it, maintain it, and attract him towards it. Proceeding from these thoughts, our object should be to kindle in a man a longing, a struggling, a hoping for truth, righteousness, and peace from above. When this has been done, the soil is better fitted for the reception of the kingdom of heaven. The Lord therefore began, Matt. v., with poverty of spirit, sorrow of heart, longing for peace, hungering and thirsting after righteousness. These wants meet with their satisfaction in the kingdom of heaven with its spiritual realities, its supernatural beings, facts, and treasures of truth, with its realization of spiritual blessings, a realization which, on a man's first compliance with the call to the kingdom of heaven, has its commencement in himself as a little thing, and at the same time gives him the pledge of something wider, something greater. Thus, out of the *μετανοεῖν*, out of the lifting of the affections from things on earth to things in heaven, faith, *πιστεύειν*, is spontaneously formed, Mark i. 15. It would be a mistake, however, to assume that these two words only, "Repent," that is, "Turn your affections to the kingdom of heaven," and "Believe," were the never varying preaching of Christ. They indicate rather only the chief theme of His preaching, the main ideas which He works out in His discourses; and those fail to come up to His pattern

who only set forth in stereotyped phrases the words Repentance, Faith, Kingdom of Heaven, or represent the last of these with dry logic or moving rhetoric, as nothing more than being saved. (Compare Burk, *Collections*, earlier edition, pp. 602–605, and pp. 28–31, who expresses himself with practical sagacity on the subject.)

When, therefore, Christianity bases its πιστεύειν, its whole life of faith, upon μετανοεῖν, it certainly uses from the outset something as its medium which already exists in man, the innermost nature of man, the νόμος τοῦ νοός, that is, the divine still ruling from the throne of conscience his most intimate thinking and willing, binding the inner man morally to God, even if the outer man makes himself free from its control. The kingdom of heaven finds a medium in the liking for what is good and the repugnance to what is bad already in man's nature, in his better thoughts and principles, and in all moral truths and laws which either have established themselves in social life, or are presented in the facts and laws of nature and actual experience. All that pertains to the voice of God, to the laws and ways of God, to the wisdom that crieth on the street, Christianity takes into its service in order to avail itself of it for its work of salvation (in this reference the Old Testament Scriptures, especially Ecclesiastes and Proverbs, ought to be much more studied); but other than these purely moral principles and motives Christianity does not put in exercise for its kingdom. While, then, with all this it establishes a μετανοεῖν, produces a change of heart, it will not have the man stop there, as if what

he already possessed were a sufficiency of blessing; nor will it flatter him into higher good; on the contrary, it regards him as one who is unfaithful to the good which is at his command, and is not yet in sympathy with its perfect form, with the divine good, rather is alienated from it, and must acknowledge himself to be so. This self-knowledge is the ἀρχή, the fundamental beginning through which a man is to be brought to conversion and intimacy with the truth he neglected and despised, in order next to attain to faith and the possession of the higher truth.

The invariable foundation, therefore, and the only instrument to be employed in Christian instruction, is the word of truth and the knowledge of truth, not the worthless persuasion which adapts itself to natural instincts and the pursuits of the age, but the word which first of all awakens in its holy earnestness the truth originally implanted and organized in the heart of man, asserting its authority and bringing the mind of man under its sway. What is not caught in this net, the Father draws not, it puts the divine drawing away from itself; and what does not yield to this drawing is not given of the Father, even though it assume never so specious a guise. But that the preaching of a change of heart is not merely something which precedes the gospel once for all, and then is done with, that it is not something which belongs merely to the law, that it rather forms part of the preaching continued in the name of Christ, is shown by Luke xxiv. 47, where the Lord concludes His work as He began it, and desires to

have it so continued by His disciples, assigning to them as the subject of their preaching repentance and remission of sins in His name; Acts ii. 31, 38, xvii. 17, 30, etc. The preaching of repentance in the name of the law is one thing, and the preaching of repentance in the name of Christ is another, the main difference between them being, that in the former the grace and truth of the kingdom of heaven cannot yet be represented as a salvation near and accessible, as a reality supplying the inner wants, and therefore cannot yet be employed as the motive to repentance,—a subject the development of which belongs to Christian ethics.

2. *Rules for gathering a company of believers.*

In following up the example of the Lord, and taking the historical thread of His activity as a pattern for our ministerial work, Matt. iv. 18–23 gives us rules for gathering a company of believers. In vers. 18–22 we are shown, in the first place, how the Lord begins by wooing individual souls, and then in ver. 23, how He spreads His net still wider over land and people.

We now proceed to ask—

(1.) *What character of souls are to be kept in view and to be sought out as most likely subjects for the kingdom of heaven?*

It is not the traditional rabbinism, not this dominant body of teachers with their school, nor yet any community of the pious already in existence, such as the Essenes, to which the kingdom of heaven attaches itself. The proper bond of connection is found in the out-

standing character of those whom Christ first calls as His disciples. To develop this character more clearly, we may adduce another corresponding passage, John i. 45–51, for in it definite characteristics are stated, and more exact features are depicted of the circle of men (observe it is not children nor women, but men, that our Lord begins with) among whom the Lord sets first to work. They are persons still without the distinctive marks of any school or culture or style of piety, —men, however, with an open mind for the testimony of the truth in so far as it was already within their reach, in John the Baptist, vers. 35–37, in Moses and the prophets, that is, in the Holy Scriptures, ver. 45. They were, further, persons who felt the sinfulness of the world as a deep grief going to their heart, whose great object in life, therefore, was to find a man in whom the longings after truth awakened within them should find satisfaction, and in whom they should find help against the world's sin (ver. 29), and against the carnal nature (ver. 33 compared with ver. 41). Accordingly they were persons concerned about the strict *moral requirements of truth* as represented by John and by the entire Old Testament; and about help for their moral necessities, not about mere pardon or mere personal welfare which people call salvation.[1] The

[1] Why is it that people emphasize almost exclusively, with a view to faith in Jesus, this point, that He bears the sin of the world, and keep so much in the background this other point, that He is able to baptize with the Holy Ghost? This gift of the Spirit is certainly emphasized by the prophets and apostles as the source of a new life, new mind and walk, upon which there is the stamp and impress of the divine law. And so the prophets and apostles treat the matter as one of ethics,

conceptions which these first chosen disciples formed of the Messiah the Saviour are still far from pure. There is therefore for a considerable time a conflict between their conceptions and the truth and reality; they are not so enamoured, however, of their conceptions as not to admit the obligation to put them to the test (ver. 46 f.); there is a straightforward, honest mind for truth within them (ver. 47). The Lord on His part meets this mind for truth with words which witness to His insight into hidden things, which lay bare and touch the secret thoughts of their hearts (ver. 48 ff.). And thus we learn that it is just the gospel in its power to touch their hearts and discover their secret thoughts, in its truth laying hold of the man in the secret springs of his life, which is the key to be used in dealing with all honest hearts; cf. 1 Cor. xiv. 24 f. The gospel, by its heart-searching power, not only discloses the evil in a man, but also brings into consciousness the good which is still in him, the mind of God still remaining in him, the struggling of that mind in the flesh and with the flesh; cf. Rom. vii. By this means it becomes clear to the man: Here, in this Christ, in

whereas the traditional treatment is to represent the gift of the Spirit principally as nothing more than a seal of forgiveness and adoption, and to hold, that from thankful joy on account of this, that is, from a mere psychological factor, the new life and new strength for good are to spring. This we find in our best writings. The Scriptures, on the contrary, emphasize the new-creating and sanctifying power of the Holy Spirit as the principle of all Christian sentiment and personal activity, Rom. viii. 2. Through Christ's sin-bearing, the way is prepared for the coming of the Spirit (John vii. 39; Gal. iii. 13). It is the foundation, but not the whole.

His gospel, there is already foreseen what of evil and of good lives in me and comes to pass; and provision is made for the very thing I need. This providential meeting of spiritual wants lays hold straightway upon the honest man (ver. 49); and on this experience, in a few pregnant words more by way of prophecy than of instruction, follows the revelation of the higher world which will now for the first time be disclosed (ver. 50 f.).

Summing up the features of character discovered in the disciples, it would appear that in the gathering of a company of believers those men are chiefly to be kept in view as fitted for the kingdom of heaven who show an open and faithful spirit for the truth as far as it is yet within their reach, men, moreover, who apprehend with moral earnestness the sinfulness of their age and of their nature, and who exhibit even in their still hazy conceptions a deeper longing for truth.

We are now to ask further—

(2.) *Where are those souls which are fit to receive the kingdom of heaven most readily to be found?* Our chief passage, Matt. iv. 18 ff., gives the answer to this question. They are to be found under simple conditions of life in spheres of quiet industry, not of noisy, fussy activity, nor of comfortable, learned, respectable indolence. They are fishermen busied with the work of their calling; and Luther is right when he says: "If the gospel had been of a character to be propagated and maintained by the potentates of the world (even the potentates of the Church and of learning), God would

not have entrusted it to fishermen." We might readily fancy that it is among the people best off for leisure that we should succeed best with our Christian instructions and exhortations; we like to rise into the sphere of culture and respectability, fancying that there, where so many forms of coarseness and passion and the like are not to be found, the good seed would best find entrance and nurture. But the whole history of true Christianity proves that *the life of the people in the better sense is the foundation for Christianity;* in other words, the class of honest workers who eat their daily bread in the sweat of their brow, and indulge no high ambitions, who in spirit and estate belong to the humbler classes. Christianity, indeed, by no means repels people of the higher classes in any spirit of contempt or hostility; it is no demagogic movement; but just as little do Christ and His apostles mark out the higher classes for distinction; they do not go in quest of them, they make no special provision for them, make nothing easy for them, rather make things difficult for them, as witness the rich young man, Nicodemus, Felix the governor. Instead of people presuming to imagine that Christianity must step up to the higher classes, or subordinate itself to them, people must rather step down from the higher ranks to meet Christianity, and that just because Christianity, yea Christ Himself, steps down from His highest estate of all to the lowest, and becomes a man of the people. The man that does not choose to do this will certainly never come in contact with true Christianity in its hidden essential divinity. It is the first principle of the

spiritual religion of Christ, that what is something from the standpoint of this world—be it scientific, spiritual, moral, or political in its character — must become nothing, and know its nothingness, in order to become something in the divine sense, something to the praise of the glory of God. Christ's people are not the Pharisees, with their activity and their organizations for pious purposes; not the scribes, so well furnished with sacred lore; not the Sadducees, with their political training: they are the poor in spirit, the bowed down, the humble, the mourner; in short, persons schooled by the severity and the pressure of life, scattered through all ranks, and even through different religious professions, but presenting themselves in the greatest numbers and most accessible ways among the common people. Among them is the recruiting ground of the gospel. And the minister who does not take up his station among them is no fisher of men for the kingdom of heaven.

We are pointed to *a picture of a different character* in 2 Tim. iii. 6. In that passage it is represented as a characteristic of times when a μόρφωσις εὐσεβείας (ver. 5) is in vogue, when piety, Christianity is specially cultivated as form, as externality, as outward doing and working, that men creep into houses (Christ and His apostles were no hawkers from house to house), that is, into families and households, and take captive silly women, led away with divers lusts. (By this is not meant the lust of knitting and of mending, which often is not so great, but rather, among others, that of making themselves of importance in Christian work, of putting themselves at

the head of grand enterprises instead of what is surely important enough, presiding well over their own domestic affairs.) In this case, therefore, it is not the field of labour that is sought for, but the bed of rest, the scene of pleasure. To the same effect is 1 Tim. v. 13.

The further study of our verses, Matt. iv. 18 ff., yields also information regarding—

(3.) *The manner of going to work for the winning of souls.*

(*a*) It must be done above all in an *open*, *artless*, and *natural manner*. The great thing is to enter into the sphere of human life, into real life, as our Lord does here; to stoop down and interest ourselves in men, especially in their toil in the sweat of their brow, is the thing to win the heart at the outset, and then we can proceed from the outward earthly calling to the higher, but always in a simple, natural way. What is needed, therefore, is the art of bringing the simplest matters of everyday life into connection with the highest. And for this art, again, the best preparation and direction is the gospel, with its concrete fulness, as is the entire Scripture generally; in Scripture, features are exhibited of all sides of life, and the loftiest thoughts are brought into connection with the daily experiences of common life. But it is of special importance personally to make the teaching of Scripture inward truth and living reality in our own everyday life. Thus we become acquainted in deed and in truth with the kingdom of heaven, into which we are to invite human souls as that which it claims to be, the fulfilment of all the relations

of life, the bond which unites and hallows them in their highest aspect; we learn to discover the likeness of the kingdom of heaven even in the outer life, in the form of a spiritual core which we can then unfold so as to bring the kingdom into view.

(*b*) Further, *the words* with which we unite the earthly and the heavenly must be *short and distinct.* The effect is, of course, not always so instantaneous as here, where already, through Moses, the prophets, and John, the ground was prepared, and where there had been a considerable previous acquaintance,—it was not a strange man from the desert after whom they ran, but One whom they already knew. But in any case short and distinct words are always fitted to produce a lasting or striking effect, especially with common people. The words may in some respects express a great deal (in the case of Nathanael, "Ye shall see heaven open"), they may express more than is understood at the stage of the first calling, as it is generally difficult to make oneself intelligible when the object is to bring down the heavenly whilst still unknown into the terms of the earthly; but the very pregnancy of the words touches the depths of the soul, and stirs it into activity, so that it does not remain content with the earthly; mysteriousness draws heavenwards. But this is not to be carried too far; the words have definitely and intelligibly to say, as the Lord here says, what is first to be done, that they must enter into a definite, close intercourse with Him who calls to them (come after me, follow me whithersoever

I go). On the other hand, the benefit they have to expect comes only sufficiently into view to act as a stimulus to them ("I will make you fishers of men"). They learn this at any rate: He will make us something better and higher than we are at present, or can become here in the ship with our father. But we see also here again, that the very first call to the kingdom of heaven demands self-denial. He does not say, "Follow me, and then will your craft as fishermen receive a blessing and prosper;" on the strength of the indefinite "fishers of men," they must leave their occupation and their father in the lurch, without any special comfort being given them in this latter respect, much less any specially granted promise.

(4.) *The extension of the Lord's activity* is brought before us in ver. 23 ff., the wide cast of the net as He makes the complete tour of Galilee; comp. Matt. ix. 35 ff., where it is said again summarily, and having in view what follows: "Jesus went about all the cities and villages," etc. The main points in the Lord's activity are indicated at the outset by four words, viz., *περιῆγεν*, with the words of closer definition, *διδάσκων*, *κηρύσσων*, *θεραπεύων*.

(*a*) *περιάγειν*, "going about," as distinguished from the fixed residence of John, arose in the case of Jesus naturally from the fact that He had something new and unknown to offer which never yet had been represented in any place, and that this was just His peculiar calling. And He so discharged His office in accordance with Jewish rule and custom,

that it was after the manner of the wandering Rabbis that He stood up in the synagogues, and only went into the open air exercising a prophet's privilege when the synagogues could no longer accommodate the people that thronged to Him. In περιῆγεν, accordingly, there is seen how, in the first instance, a wider circle of activity is struck out. It is only later, and on the strength of the experience He had gained, that a centre is chosen by the Lord in Galilee after He had first traversed it in its length and breadth. The centre is Capernaum ; and in the same way the circle is by and by widened to include Judea, Jerusalem becoming the central point. Similarly Paul travelled through Asia Minor and then made Ephesus his centre, and likewise through Greece making Corinth his centre. This is a method still to be followed on a small scale in the case of a church and parish. Hence we derive the following important rule : If we have no special objects in view (as the Lord had when seeking out His future apostles), and consequently no special outlook for them, we have first to go into the general field, we have to spread our activity over the community as a whole, without in the first instance making any special distinction among the people. (The most stirring elements make themselves quickest felt on the minister ; if he is not prudent, he may fall into quite the wrong hands ; and even if this is not the case, there arises in the others the idea that they are overlooked.) It is specially important that we should show ourselves everybody's friend, with a heart for all, ready and open for all. In

this way, accordingly, the greater mass is at first tentatively included in the field of labour, in order that by and by we may be able to make a safer choice. But there are other objects also attained. There is a multiplication of activity, and along with that an enlargement of the sphere, not only of the minister's teaching, but also of his learning, of his field of observation, and his circle of experience. Precautions are taken against wearying some, as well as against the self-love and self-importance of others; unworthy forwardness, and the unworthy desire of advantage is prevented. At the same time, the chief aim is certainly always to be kept in view, the attainment of fixed points within the greater whole of one's field of work, to which points we can and must afterwards devote our special attention. In the course of our general work it is the specially impressible and accessible people who gradually come to the front, the reliable and the unreliable become known; moreover, we can distinguish in the wider circle special natural rallying points instead of points artificially made. These are to be taken advantage of, yet never in such a way that the general interests should be given up or neglected for them; along with the general work we must bestow special labour upon impressible and worthy souls, and at the definite natural centres.

This is also *the right way to get up private meetings* for the purpose of edification. If such meetings are already in existence when a minister comes into a charge, he is certainly not to hold aloof from them, but at first he is only to attend them in so far as they also

belong to the general scope of his work, and are not exclusive and partisan in their character. Taking them in their connection with the general scope of his work, and repudiating exclusiveness and partisanship, the minister has in the first place to test them and take them in hand,—not, however, making them a *special* quest and a special care the moment he begins his work, and still less allowing himself to be mastered by their singularities and made their servant. Above all, even in relation to meetings already in existence, the minister must assert and develop his character of belonging to all, of being bound to be to all what he has been sent to all to be. He must at once rather leave the ninety and nine just persons in order to go after those that are wandering and lost, and not forfeit their confidence at the very outset. If the people connected with the meetings are really of the truth, and if the teacher brings the true light,—that is, God's word according to Holy Scripture,—the unprejudiced truth that is in them shows itself in their coming of themselves to the light. If they do not come because the teacher does not come to them, they show thereby that their own honour and their party are dearer to them than the truth, which desires help to be given to all, and consequently desires its word of truth to be brought direct to all. In particular, private meetings are for the most part tied down partly to certain exclusive authorities, partly to a limited circle of favourite ideas, to a stereotyped style of expression, and an affected manner. But it is the concern of the true servant of Christ to get

beyond human restrictions into the divine fulness of the truth of Jesus Christ, out of human peculiarities into its purely human naturalness, and to lead others to the same, and this through the emancipating power of His pattern word, and of the discipline of His Spirit, which abolishes all conventionalism.

But if such private associations are not in existence when a minister enters upon the duties of his charge, he should certainly be in no hurry with them; it is all the more necessary to observe the method of working in the whole field, and making a discriminating selection, which we have laid down. Such societies must not be at once set up as means for gathering and uniting people from without. They must, on the contrary, rather develop themselves from within, unfold themself organically. (The Lord went about winning individuals, and from them the society was spontaneously formed.) They must not be established as a binding outward form, and family edification must form the chief means of passing to them, families being the natural centres of union. If we are so far then to organize special gatherings or so-called meetings for edification out of the persons specially prepared, even then the task remains of keeping them from the beginning as closely as possible in connection both with the ordinances of divine worship and with family life, to which the family life of the minister in particular lends its aid. The principle then is, that work directed to the whole field must prepare the way for work directed to a special department, and the latter must always be dependent upon the former.

(*b*) Further, in the passages referred to, Matt. iv. and ix., διδάσκειν, κηρύσσειν, θεραπεύειν are brought prominently before us as principal functions in the work upon the general field. On this subject compare the first section of Part I. as to the functions which belong to pastoral duty. διδάσκειν designates instruction by teaching, in which the truth already possessed is developed, expounded, and applied; and in these passages, by the truth already possessed (He taught in the synagogues), the Old Testament is understood. With it there is then first combined the κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας, the proclamation of the herald, which joins the new to the old. The third function is θεραπεύειν, healing, which, taken in a wide sense to suit our time and powers, means ministerial help to the distressed to the best of our ability.

(*c*) The passage Matt. ix. 36–38 is of importance, because it makes prominent *the mind and spirit* with which the great field of labour is to be occupied and wrought, even when there are in it as yet none like-minded, no converts and no believers. To belong to Christ, or even to the Church, must not exercise such a narrowing influence upon any man that he should feel no interest in those who are not yet Christians, and not yet members of his own Church, but regard them as outsiders for whom he can have no heart, or even look upon them as enemies and opponents, lamenting the while that he has no brethren around. The miserable condition in which we find the people is

not to be made a subject of jesting, or mocking, or self-gratulation; all this tends to separate and repel, even if it does not get abroad; it forms an atmosphere round about the man, and estranges those who are to be brought out of their alienation; rather, when it is the ignorant crowds and not the Pharisees with whom we have to do, we must go straight into a neglected field with the pitying mind of Christ. In this passage he ascribes the ruin of the people to the fact that they are sheep without a shepherd. This expression serves also, in Isa. liii. 6, as a type of the sinful condition left to itself, and the main responsibility for the ruin of the people is there directly attributed to the chiefs and leaders and heads of the people, who ought to fill the place of shepherds, and who claim the rights of shepherds. The condition of the people is more exactly defined by the expressions ἐσκυλμένοι and ἐῤῥιμμένοι applied to them. (This is the reading; not ἐκλελυμένοι, as in the Textus Receptus.) σκύλλειν means to rend a body in pieces, to tear this way and that, and thence it comes to denote: to fatigue, to weary, *vexare*. Compare, in a weaker sense, Mark v. 35, Luke viii. 49, vii. 6. Through the distractions of the Rabbis and their schools, through the keen pursuit of παραδόσεις which entered into the minutest details of life, oppressive and crushing burdens were laid upon the people (Matt. xxiii. 4), under which strength and vigour for spiritual movement, for advancement or progress on the way of the divine word were crippled. They were like a flock broken

up. And that condition of fatigue and exhaustion implies, in particular, a certain insensibility towards higher things, especially an indifference to the pursuit of them; through the multitude of ways, in which they have been knocked about, the truth itself, in so far as it rises above the common level, has no relish for them, and the sense of it is extinguished. Besides this, there is ἐῤῥιμμένοι, torn asunder in all directions, Israel being at that time split up withal into political and religious parties, and the people being canvassed on all sides. Our Lord's ascribing this condition of the people to the want of true shepherds is well worthy of consideration, in order to get and to maintain a right feeling for the people. Scripture does not at all regard the relation of the leaders to those subject to them as one in which the former should be secured by their position against accusations charging them with the wretched condition of the people. The true relation is, To whom much is given, of him shall be much required; and it is precisely against the heads of the people that the Lord's keen rebukes are directed, against the leaders, the ἄρχοντες (compare, on this point, the final reckoning which our Lord holds, at the close of His ministry, with the scribes and Pharisees, in their capacity of sitting in Moses' seat, that is, occupying the Mosaic office of teachers of the law, judges, and stewards, Matt. xxiii. 1 ff.), the same as in the prophets, Isa. lvi. 10 ff.; Jer. xxiii., l. 6; Ezek. xxxiv. In the first place, the Lord here points to the help which ought to be given to the people.

It is to be given through the instrumentality of labourers, not schemers; and accordingly in ver. 37 His language passes from the previous figure of a flock on to another figure. The Lord now conceives the people as a corn-field, regarded in the result, under the aspect of the harvest: "The harvest is plenteous, but the labourers are few." Before there can be a harvest on a field so large and out of order, there is need of all the toil which is included in the tilling of the fields, that is, of regular, well-planned toil, not fussy activity, and in such toil there are many lowly and disagreeable tasks, and none to attract the eye. The *labourers* are not to be thought of as reapers only. The Lord would say the work of preparing such a field for the harvest is great, and the field in which the harvest is to go on is large. There are many among the ὄχλοι capable of faith, and it is they that are to be called and prepared for the kingdom of God. But there is a want of competent labourers, and we may say it to-day as much as ever. Our people in their spiritual weariness and distraction continue to offer still a certain measure, more or less, of accessibility and tractability, and consequently attach themselves to those of every sort who either court or drive them. But there is a want of persons to work among them as God's workers, according to God's mind and plan, that is νομίμως, with perseverance and intelligence, as in the cultivation of the fields, 2 Tim. ii. 5 and 15; Luke xii. 42. Because of the want of such labourers, Pray ye the Lord of the harvest, ὅπως ἐκβάλῃ ἐργάτας.

ἐκβάλλειν means, of course, literally to cast forth, but it does not indicate any violent impetus to work or impulse derived from faith (Matt. vii. 4 and Luke vi. 42, ἐκβάλλειν is used of taking out a mote; John x. 4 of leading forth sheep); it is simply "to send forth." For where do we find in reality among God's true labourers in the Old and New Testament an inner impetus, under which they cast themselves forth into the great fields of labour? None of them presented themselves without clear and definite revelations from God, and so little was there any subjective impulse to hurry them into the field, that they still found themselves, even when granted divine revelations, directed to wait (the Lord Himself in His thirty years' silence; the apostles, Acts i. 4; Paul, Gal. i. 15–17), or they entreated to be excused (Moses, Jeremiah). An impetus to labour in the field of the kingdom of God of a very different character is found in another impulse (Rom. ii. 19–21), when people allow themselves to be guided by their own natural enthusiasm, or some other human pressure, instead of acting from a sense of duty, as all regular workers have to do in connection with the harvest of nature. They do not, under the influence of a capricious impulsiveness, intrude into the field, which belongs to their Master and not to them; they do not farm according to their own fancies, but they know that it is the business of the owner of the field and the Lord of the harvest to call them to begin work, and to prescribe the manner and time of the work to them. The problem is to learn to distinguish between

human fancies, notions, plans, and schemes, and God's will, endowments, prescriptions, God's ways and judgments; and the injunctions of Rom. xii. 2, Eph. v. 15–17, Heb. v. 13 ff., and Jas. iii. 1 apply to this. Accordingly, the labourers of the harvest which Christ has in His eye, the labourers who are of value for the kingdom of heaven, must be sent by God, must be endued with God's spirit of wisdom and of holiness, of power and love and discipline; otherwise there is no harvest in the Lord's sense, in the essential reality of the kingdom of heaven. As there is need of prayer for the reception of the Holy Spirit generally, so also it is needful for this sending of labourers, that is, for the divine equipment of fit instruments for the heavenly work,—there is need, for this end, of prayer to the Lord of the harvest; hence the injunction, δεήθητε οὖν. The first thing is *ora*, the second *labora*. Prayer, if it is true prayer, is, moreover, also a labour; it is a centring of the thoughts upon God by means of His word, and so a transaction with God on our own behalf and in behalf of others. It is the fundamental moral condition and spiritual medium for obtaining gifts from above. God is the author and giver of spiritual life, and especially of spiritual talents for His service. How much He communicates, when and how He communicates it, is regulated by moral and spiritual laws, is in particular determined by a man's voluntary actions, the decisive thing being his attitude to God, and this personal relation to God in turn finds its centre in prayer. True prayer is therefore the indispensable con-

dition, both in the case of capable labourers and of work for the kingdom of heaven.

We may thus summarize the principles we have gained from our consideration of the Lord as the minister's example, with reference to the minister's entrance upon his office and to the first gathering of a company of believers.

In order to labour with Christ in the work of His heavenly kingdom, it is first necessary for a man to lay in himself the foundation of a faith based on Scripture, in order to see through and overcome the false ways of the spirit of the age, clothing itself in the word of God and in the work of Christ; it is further necessary that, in the case of others also, we should above all lay the foundation, not with an outward conversion, with outward arrangements and amendments, but with such a conversion of the heart that it is turned from the old pursuits and interests to the new interests and pursuits of the kingdom of heaven, to the unseen, the eternal. Upon that foundation we must work with a heart and an activity embracing all to begin with, with a spirit of compassion towards the neglected multitudes, and with prayer for endowment with divine power and blessing on our work, in the course of which we come gradually to notice those who are specially impressible, and make them the subject of special effort. (See Burk's *Collections*, pp. 43–47 ff., 461–465.)

3. *The spirit and contents of the popular sermon.*

We take this in connection with the Sermon on the

Mount, Matt. v.–vii., where our Lord had as yet before Him no separate Church, but a growing company of disciples in the midst of people of all sorts; exactly the same condition of things as prevails in our modern Churches. The whole Sermon on the Mount is a working out of the fundamental thought laid down in Matt. iv. 17, that is, an exposition of the state of heart appropriate to the coming kingdom of heaven, in the course of which that kingdom is presented with its promises and its claims. The plan of the whole sermon is simple. It presents the doctrine of the kingdom of heaven from three great points of view.

(1.) In Matt. v. 3–16 we have *the blessedness* of the kingdom of heaven, with a description of those to whom it belongs, and their relation to God and to the world.

(2.) In Matt. v. 17–vii. 14 we have *the righteousness* of the kingdom, the new law for heart and life to the subjects of the kingdom in contradistinction to the righteousness of the law, and at the same time its fulfilment.

(3.) In Matt. vii. 15–29 we have *the wisdom* of the kingdom with reference to false representations of the way to the kingdom of heaven in doctrine and life.

In the first, or introductory section, Christ speaks as the revealer of the kingdom of heaven; in the second, the main body of the whole discourse, as its lawgiver; in the third, towards the close of the discourse, as its future judge. In this discourse the fundamental article of faith appears, it may be through a veil, as the kernel of the whole; faith in Jesus Christ as the author of

salvation, who is at the same time the lawgiver for the way of salvation, and the Man through whom God will judge the world after He has first offered repentance and faith for every man. The kingdom of heaven is revealed therefore in Jesus Christ, not that men may receive its comforts in outward form merely, but as carrying with it a power to fulfil the law, and, for that very reason, a new power to give law and bind the conscience. Righteousness as the righteousness of the kingdom of heaven, as the righteousness of God, compare v. 20 with vi. 33, is to be implanted in the innermost nature of men, to be practised in this life, and then judged at last. Compare vii. 13 ff., 24 ff. The kingdom of heaven is presented therefore with a moral character from first to last.

(1.) *The blessedness of the kingdom of heaven,* Matt. v. 3–16.

Even in the introductory portion, where the blessedness of the kingdom of heaven is the principal thought, that blessedness is not promised unconditionally, but limited to certain classes of men, and, with reference to other classes of men, in contrast to the proclamation of blessedness there stands the proclamation of woe, Luke vi. 24 ff. Salvation is therefore connected, from the outset, with the strait gate and the narrow way of righteousness, in order that the prejudices of the world and the promptings of selfishness may not attach themselves to these beatitudes, and false conversions result. Blessedness is thus certainly put at the very top, is struck as the keynote, so to speak, of the kingdom of

heaven ; but by connecting blessedness with individuals as definite subjects there are directly conjoined with it subjective qualities, which are apparently quite incompatible with blessedness,—poverty, mourning, hunger and thirst, oppression, persecution, reviling. Blessedness is assigned to a state of life and of heart which is fitted to cut from the root all sympathy with earthly notions of happiness and all thought of worldly blessedness.

What do we learn from this sermon to help us in the matter of popular preaching ? The gospel must be secured at the outset against the possibility of being laid hold of by avarice, by the love of pleasure, by ambition and the like, in short, by selfishness and worldliness, against a union being effected with the old nature, with the fleshly and worldly mind, under the very auspices of the kingdom of heaven,—security must be taken against a thoughtless and unworthy appropriation of the gospel message.

(*a*) *The qualities that fit a man for the kingdom of heaven,* Matt. v. 3–6.

The kingdom of heaven is certainly a gift, τὸ χάρισμα τοῦ Θεοῦ, Rom. vi. 23, but only for those who know themselves to be poor in spirit, ver. 3 ; it is the noblest consolation, but only for those who mourn in poverty of life, ver. 4 ; it will prove itself a kingdom upon earth, a sovereignty over the earth, but only for the meek, who even suffer wrong patiently in their devotion to the Ruler of the kingdom of God, in their waiting for His judgment, ver. 5. With this quiet devotion are

developed also the higher impulses of the soul, etc., they are found centred in the deepest longing of the heart after righteousness, ver. 6, after the true ideal of a rightly and happily ordered life. Righteousness is the goal of all the grace of the kingdom of heaven; there shall be a heaven and an earth wherein dwelleth righteousness, where righteousness is at home. Men are by no means to be accounted righteous only for Christ's sake (a form of expression which Scripture never employs), but they are to become righteous after Christ's likeness, they are to become righteous therefore personally and practically, 1 John ii. 2–4, ii. 29, iii. 7; Tit. ii. 14; Rom. viii. 3 f., ii. 7. The direct look, the single eye, and consequently the correct understanding of the Sermon on the Mount and similar utterances, is overcast through the one-sided presentation of a so-called imputed righteousness, instead of, as the Scripture says, the imputed faith, which, with its longing after righteousness, is to receive satisfaction in Christ through the sanctifying grace of the Spirit. In place of the Bible idea of righteousness, or the ethical idea of grace, a merely judicial idea of pardon, an idea of forgiveness through imputation, has been given a fundamental place. Repentance and faith are treated as a mere guarantee for pardon, and in conjunction with outward works, which are called works of Christian love, are to form a guarantee for salvation, in which the call to become perfect and holy, as God and Jesus Christ are (1 Thess. iv. 1–3 and 7 f.), is spurned as a legal thing, which lets men attain to no enjoyment

of grace. Luther was for years tossed about in fears and anxieties with no counsel and no comfort, and after he did at last struggle to reconciliation in Jesus Christ, he poured forth from the fulness of his heart the comfort of reconciliation in overflowing measure, because he had in view consciences alarmed as his own had been, to which he wished to bring succour; but he was at last, even in his lifetime, obliged to bewail that he had been shamefully deceived (through misunderstanding and misuse of his teaching), and he declared that if he had now to preach the gospel he would take another line in doing so.

Forgiveness of sins is a means in the kingdom of heaven, but not its proper end; and as forgiveness has a moral foundation in the manifestation of the righteousness of God in Christ's person and work, as a moral fact, and in a faith that hungers after righteousness, as a moral thing, so it has a moral aim, that aim being righteousness in the divinely real sense in which alone it can be called the righteousness of God, just as the wisdom of God and the life of God are also not something merely imputed, but something really divine in those to whom the wisdom and the life of God are attributed. We are told we should be perfect, we should be holy, as He is—and we are equally called to be righteous as He is. We see, therefore, that the gospel does not lay hold of the desire for salvation, and foster it, as an end in itself. It rather associates the pursuit of salvation with the pursuit of righteousness. The gospel, which is the teaching of the kingdom of heaven,

does not set aside the pursuit of righteousness, the pursuit of virtue, moral hunger and thirst—differing in this respect from the ignorant zealots who work upon the desire for salvation alone. While they thus work, the selfishness of the human heart is not only not cut at the root, but is even further encouraged. It is otherwise with the gospel of Christ. It avails itself of the sense of moral need, and awakens from the very first the moral impulses referred to, in order to procure them satisfaction and full contentment in the righteousness of the kingdom of God, in its redeeming and sanctifying grace, and in the righteous government which it will establish in the world to come. The gospel, however, does not want men who are already righteous, and does not regard self-acquired righteousness as sufficient for admission into the kingdom of heaven. It wants, rather, men who are in earnest in their desire to be righteous before God, whatever they have hitherto been; whose idea of the kingdom of heaven is, that God's will be done on earth as it is in heaven; and whose idea of salvation is the satisfaction, the perfect gratification of their longing after righteousness. We must *will*, as the Lord Himself says, to do the will of God; there must therefore be in a man earnest moral endeavour, and that in submission to the will of God, in order really to know and obtain the divine treasures to be found in Christ and His doctrine. The great thing is to seek the kingdom of God, as containing God's righteousness, that all else may be added. A heart not right in the sight of God, and taking pleasure

in unrighteousness, obtains no part in the gift of the kingdom of heaven, Acts viii. 21 f.; 2 Thess. ii. 12.

We derive from the foregoing, therefore, this fundamental law for true gospel preachers. The *spiritual* way into the kingdom of heaven must above all be kept in view, that is, the mind required for it. The want of spiritual life requires to become felt, if we would bring the kingdom of heaven in reality to ourselves or to others. But while the kingdom of heaven stands open for the poorest, it is not to be so offered to individual hearers that we may say: Don't let yourself be sorry that you have nothing in yourself; or, Don't vex yourself with amendment,—only get saved. This, rather, must be the way of it: Those who know themselves to be poor in the inner life must also become mourners, so that they may in silence lay to heart their need, their emptiness, their woes, and get rid of claims on God and man, thereby becoming meek, and retaining only a hunger in their poverty, the hunger after the righteousness they lack. Thus will the kingdom of God and His righteousness become the grand object of their exertions, as the highest good of their souls, Matt. vi. 32 f. This, then, is established as the grand principle of gospel preaching: Labour in the strength of *self-knowledge*, and that a self-knowledge which feels painfully the wants of the spiritual life, silently lays them to heart, and acknowledges them; a self-knowledge which therefore in silent, meek devotion struggles to obtain the righteousness of the kingdom of heaven. It is to

that spirit, however, that the kingdom of heaven, with its consolations, its inheritance, and its righteousness, capable of satisfying all the necessities of the soul, is to be offered as a certain possession, and the faith of the gospel implanted thereby. The very mind which recognises the want of personal righteousness with quiet sorrow, and longs to be satisfied with righteousness, is a pledge to the man of the kingdom of heaven, and all the blessings of salvation: Blessed are they. Ver. 7 begins a new series of thoughts in development of the subject, describing—

(*b*) *Those who belong to the kingdom of heaven according to the character they have to maintain in their relations with the world*, Matt. v. 7–12.—Following up ver. 6, where righteousness is the leading idea, the righteous mind and the righteous character are described as they are seen in the use of worldly possessions, ver. 7; of worldly pleasure, ver. 8; of worldly privilege, ver. 9 f. The predicates from ver. 7 admit of being construed as two pairs: ἐλεήμονες with *καθαροὶ τῇ καρδίᾳ*, and εἰρηνοποιοί with δεδιωγμένοι ἕνεκεν *δικαιοσύνης*. By the first two predicates it is the love of our neighbour out of a pure heart that is represented (1 Tim. i. 5; 1 Pet. i. 22; Rom. xii. 9; 2 Tim. ii. 22; Jas. i. 27), when with all our compassionate interest in others we remain true to what is good, abhorring and keeping at a distance from what is evil, sharing indeed in other men's sorrows, but not in other men's sins, and with all our sympathy and all our devotedness, neither entertaining base purposes nor

allowing base regards to be demanded of us. In the first pair, vers. 7 and 8, our attitude to the sufferings of others is stated with reference to the danger of our personal contamination; and in the second pair, vers. 9 and 10, the attitude towards positive evil in others, to the elements of hostility and violence in the world, is brought before us, with reference to the danger of personal suffering, such as chiefly assails the law-abiding on the part of the world. εἰρηνοποιοί does not simply emphasize a peaceful disposition in contrast to a combative one, or the maintenance of peace in contrast to the breaking of it; it rather brings out the idea of positive exertion, promoting peace, establishing peace, making peace—in other words, following after peace and working at it. It involves, for instance, withstanding wrong from motives of righteousness, protecting others against wrong from motives of compassion, refusing to lend ourselves to anything wrong, under the influence of purity of heart, and suffering wrong throughout it all, bearing without resentment injuries to our own honour, property, rightful position, rather making amends in the case of others who are thus injured, counterworking in ourselves and others the spirit of discontent and of selfishness in their three chief forms and shades, of ambition, greed of wealth or gain, and love of pleasure. It is no part, however, of the character of the εἰρηνοποιός, commended by Jesus, to want to be the promoter of peace at the cost of the qualities already predicated—in other words, at the cost of purity of heart and compassion. But this is the

case when people humour and favour some, and by that very means become troublesome and injurious to others; the heart becomes itself polluted when, in such zeal for the pleasing of men, the rights of others are violated and the troubles of others are increased. We must rather associate with peacemaking the righteous dealing which the Lord immediately after, in ver. 10, pronounces blessed even amid persecutions. Just because peacemaking is no lukewarm, man-pleasing compliance, it gives rise to persecutions in a selfish world. In order, therefore, to confirm us in true peacemaking, the Lord associates therewith comfort, to enable us to meet unjust persecution. While evil carries on the conflict against good, it is essential not to quit the field from an imagined love of peace; rather must we submit to all the evil of persecution, without departing from goodness, from righteousness, without sacrificing what is right in the sight of God to what men call right or wrong, to what they hold to be subordinate to peace and concord. Further, in ver. 11 this is specially applied to our relation to the Lord Himself. What then is the fruit of the qualities adduced in ver. 7 and onwards? To compassionate love out of a pure heart there accrues the enjoyment of a love that reaches onwards to the vision of God (vers. 7*b* and 8*b*); and in a peacemaking which is combined with loyalty to what is good, especially with loyalty to the Lord, even amid reviling and persecution, the honourable name of children of God is won, and with it the rich reward of the kingdom of heaven and heavenly treasures (vers. 9*b*, 10*b*, and 12*b*).

The following are the conclusions, as they bear upon preaching, which we derive from what has been already stated. Gospel preaching must lead through self-knowledge to a sense of man's moral necessities, and to the most earnest exertions to obtain the grace of the kingdom of heaven; it must awaken and strengthen faith by the promises of the kingdom; but it must also direct faith to a *self-renunciation* which, for the kingdom of heaven's sake, becomes the renunciation of the world, that is, undertakes the sacrifices necessary in the world. This self-renunciation is to consist in the exercise of pitying love towards one another, with a watchfulness against evil which preserves the heart from unholy personal aims and from unholy fellowship, and carries on the work of peace on earth, along with fidelity to what is good, to what is right in the sight of God and towards the Lord, with a fidelity which pursues after righteousness amid the conflict with evil, amid reviling and persecution. For this purpose the corresponding blessings of the kingdom of heaven, the privileges and gifts of the heavenly citizenship, are to be brought into view, in order to produce a faith which overcomes the evil of the world with good.

In what has been said we have learned what are the inward qualities which fit for the kingdom of heaven and confer the right of citizenship therein, and the outward character which distinguishes the subjects of the kingdom as such. The section that now follows sets forth—

(*c*) *The part which the disciples of the gospel have to fulfil on earth and in the world, or the position which*

the Christian is called to occupy, Matt. v. 13–16.—The peculiar function assigned to the disciples of Jesus is fully comprehended in the two words—salt and light. *Salt* and *light* by no means lie so far apart as might seem. The connecting thought between the two is fire; cf. Mark ix. 49 f. For what is salt but fire confined in earth, containing even then something burning to the taste? By reason of its being thus bound up with earthy matter, salt has a fiery force in modified form, or a modified sharpness, which has the effect, not of consuming, but of preventing the process of corruption in earthy material, of preventing destruction, preserving good substances, heightening flavour, seasoning food, and making it wholesome. What is designated by salt, therefore, is an element which purifies and improves through its sharpness, an element, for that very reason, of a preservative character, a disciplinary element. Light also is fire, but fire set free from above, celestial fire as distinguished from the fire confined in the earth. In virtue of its ethereal nature, light represents what is immaterial, what is spiritual. Its effect also is not destructive, but neither is it merely preservative; it is rather refining, brightening, and fructifying. By its entrance with illuminating power into the dark substance of the earth, the higher forces and forms of life are awakened and set free; so that under the operation of light life is sublimated to higher degrees of organization and higher productions, while in the darkness all that thrives is a low, grovelling pretence of life. Light is thus the type of the celestial, heavenly element of

life in its power of spiritual quickening and organization.

Let us now apply the two things. When the citizens of the kingdom of heaven are regarded as salt and light, it is taken for granted that they are salted in themselves with fire, Mark ix. 49; and are children of light, having light in themselves from Jesus Christ, John xii. 36; that they are baptized with the Holy Ghost and with fire. It is the office of the Holy Spirit to exert a fire which, on the one hand, corrects and cleanses, on the other, kindles new life. In the first place, the disciples carry the treasure of the spirit in earthen vessels; the spiritual is in their case, as in the case of salt, confined within an earthly nature, but invariably with the purpose of penetrating the earthly life, in so far as they are bound up with it, with purifying and ennobling power, like salt. But the spiritual in the disciples of the Spirit is also to operate like light; it is also, in virtue of the celestial quickening power of the Spirit, in virtue of its origin and connection with the spirit world above, to evolve itself in forces and influences upon men that are celestial and spiritual, in order to awaken and develop new life which extends beyond the bounds of the present world.

The function assigned to the citizens of the kingdom of heaven, in other words, the heavenly calling, does not take men by leaps and bounds into the purely spiritual, into the world beyond. They are not to be torn out of their natural relationships with the earth and with the world, although the spiritual character-

istics of those who have part in the kingdom of heaven stand in essential contrast to the character of those who belong only to the earth and to the world. They are not by any means to lose their spiritual being in their character as citizens of the world, but are to let it exercise its influence—in the first place, like *the salt of the earth;* that is, true Christians are to be an element which exerts a disciplinary influence upon earthly relationships, purifying and thereby ennobling them; they are, in consequence of the peculiarity in their nature received from above, and by means of it, to counteract with their spiritual fire the earthly nature, the fleshly corruption, which leads to rottenness, and by so doing they are to preserve the blessings of nature, all that is useful and capable of healthy development, all that is contained in the divine foundations of worldly relationships and things, 1 Tim. iv. 4; 1 Cor. vii. 31. Such is the reference also of all the gospel precepts regarding the sanctification of the bodily life, regarding the fulfilment of domestic, conjugal, social, and public relations. All that is said in this connection might serve as a commentary upon the words: "Ye are the salt of the earth." Throughout, the characteristic function of Christians occupies a fundamental place: they are to salt thoroughly their earthly relationships (not to give them a sprinkling of sugar, nor yet to give them a sprinkling of salt); they are to counteract whatever is corrupt and offensive in these relationships with the corrective power and pungency of divine truth, not of their own temperament, to prevent rottenness in

these relationships, and in that way to preserve and improve what is good in them; they are to ennoble earthly relationships by purifying them, so that they may afford sound and wholesome enjoyment for men. But they are also to be *the light of the world.* By this emblem the influence of Christians in the inner spiritual sphere is pointed out to them, as by *salt*, which acts upon the fleshly, their influence in the outward, material sphere. Like light, Christians are intended, in the first place, to sift and to judge, to expose and eliminate, the spiritual error and falsehood of the world in a spiritual sense, Eph. v. 8, 11. But they are also to bring forth in the world the fruits of light, fruits of the heavenly Spirit, Eph. v. 9; Gal. v. 22; fruits which carry us beyond the earthly horizon by means of the teaching of the kingdom of heaven as it is presented in Scripture. This is done by their spreading the knowledge and fellowship of God in Jesus Christ, as the light of eternal life, planting faith, hope, love, in order that a life, a disposition, and a walk in the Spirit may result therefrom, and, in this Spirit, works partaking of the character of life eternal. In this way, eternal life, the life of the kingdom of heaven, is begotten amid this world's life, which is so deceptive, and its death, which is so real; and God as the heavenly Father is glorified amid the darkness of this world (and Jesus Christ with Him and in Him), a result which Jesus has in view as the final object of His whole work, John xvii. 3 ff.

In the foregoing exposition of Matt. v. 13–16, the

spirit and contents of true gospel preaching have likewise been set forth. If it is to be the preaching of the kingdom of heaven, it is certainly not to indulge in speculation and sentiment regarding an indefinite eternity, but must carry in itself spirit and fire from above, and thereby must, above everything, do the work of salt. Its object, therefore, must be to penetrate like salt into the existing relations of life on earth and their connections, that is, in such a way as to impregnate them with purifying, counteracting power, and with the ennobling, correcting influence to be found in the moral elements of the divine law and of the gospel which incorporates these elements with itself. Spiritual preaching, however, certainly does not stop there, but aims at producing a new growth by means of, and out of, the illuminating testimony of the Spirit, upon this natural soil which has been prepared for it by divine discipline. This growth is not related simply to a life upon the present earth, regulated and ennobled by divine discipline, but to a new life, the eternal life, which is developed from the spirit of the kingdom of heaven by means of its spiritual teaching, and manifests itself in the powers and fruits of the Spirit. In this manner, in the preaching of the gospel, time and eternity, present and future, the interests of earthly wellbeing and the interests of life eternal, are found interpenetrating each other in due proportions. But the fundamental condition always is, that there be salt in the discourse, as is required in Christian conversation generally, Col. iv. 6. To think to inculcate anything

spiritual and heavenly, without constantly making the salt to pervade the earthly substance of the life, is to deprive the gospel of its salt, its morally purifying and ennobling power; Christianity, the Church, the ministry, teaching and teachers, lose all their power and influence amid the earthly leaven, amid the corruption and pollution of human nature and of human society; it is then the salt that has lost its savour—feeble, tasteless, useless stuff. But the consequence of this enfeeblement is that Christianity, Church and ministry, teaching and teachers, are exposed to contempt, and "cast out," becoming an arena for the sports of carnal men.

In contrast to this sapless and powerless Christianity and doctrine which becomes absorbed in the ordinary material interests and general intercourse of the world, to be lost therein and trodden under foot, the Lord, ver. 14, assigns its proper place to the doctrine of the kingdom of heaven, to its witnesses and adherents, by describing them as a city set on a hill. Whereas in the former case, both teaching and teachers, the truth and its witnesses, are placed under the feet of the people, the Church of the kingdom of heaven, the true Church, is a city on a height, rising above the earthly turmoil beneath, as the seat of the higher life. The expression loses its strangeness when we remember how the holy city of the Old Testament, the city of the great king, the seat of the divine revelation, of the divine light, is in the Old Testament described as a city on a height; and how in the New Testament the Jerusalem which is above, the heavenly Jerusalem, is represented as its

parallel. It is the mother of Christians after the spirit, Gal. iv.; and they stand in spiritual union with it, Heb. xi. The New Testament Jerusalem is the place where the life of light from above has its centre, where the children of light have their home. The Lord, accordingly, by associating with "Ye are the light of the world" the "city set on a hill," reminds His disciples that the highest rays of the light of divine revelation are to be manifested in their life and conduct,—from which it follows, further, ver. 15 f., that they are to let their light shine in works to correspond, that is, in the exertion of enlightening influences, the result of which shall be, that men be brought to the knowledge of God and converted, and our Father in heaven be glorified. Thus the Lord develops the subject of the kingdom of heaven as it comes with blessing in its train, its essence and its operation, from its first commencement in the poverty and depth of the dispositions of the soul within, on to the height of its position in and above the world without.

(2.) *The righteousness of the kingdom of heaven*, Matt. v. 17–vii. 14.

The second part of the Sermon on the Mount, containing the new law for the heart and life of the citizens of the kingdom of heaven, is now itself to be regarded as salt and light. The words of Jesus penetrate like salt through the old traditions, and break up the rottenness that has gathered upon them,—the Pharisaic leaven, —but they do it in such a way, that at the same time the good substance in the old is not only preserved, but

also ennobled, through the clearer conception and more precise definition of it. Thus the old legal rules of life (in chap. v.), the legal usages (in chap. vi.), together with the relations of life connected with them, are seasoned with salt, — thus is the foundation cleared of rubbish, and adjusted to a nobler form. Upon this foundation rises next, Matt. vi. 19 ff., the evidence of light from heaven, God being represented earlier in the sixth verse of the chapter as He who seeth in secret and rewardeth openly—that is, as the all-pervading and all-revealing light. Chap. vi. 19–23 forms the introduction to the evidence to be given of light from heaven. In this passage we are called to the life that struggles heavenwards, this being the very nature and tendency of the light; and for this life of heavenly light appeal is made to the organ of light in man, and the spark of light in man. In ver. 24 ff. there is rooted out the earthly mammon-worship which stands in contrast to this, turning as it does light into darkness with its greed and anxiety for earthly goods, putting the service of worldly idols in the place of the heavenly Father and His service. After removing these obstacles arising from the possession of worldly goods, the material obstacles that stand in the way of the heavenly mind and of the life that is lived in the heavenly light, the Lord proceeds in chap. vii. to the moral hindrances. In that chapter the main thing is that the zeal for right and righteousness, the impulse towards amendment, is turned from without to within; with reference to the unjust dealing and evil doing of others,

with respect to insults and moral offences, in the first place, zeal for our own rights is curtailed, ver. 1 ff.; and further, the impulse towards amendment is turned away from what is outward, and concentrated upon the earnest pursuit of holiness within, vers. 3–5, but in such a way that this earnestness, ver. 6, is at the same time protected from the immorality of others, inasmuch as what is holy is not to be exposed to outward indignities. In vers. 7–11 the impulse after a higher life, which has been fully appealed to by means of what has been already said, has the straight road thrown open to it, on which it finds the means of clearing away the evil which is present and appropriating the good which is lacking; ask, seek, press into, the kingdom of the good gifts of God (comp. *Christliche Reden*, ii. p. 71; v. 23 and 51). A prospect is opened up which points to the acquisition of the gifts of our Father in heaven, according to Luke xi. 13 even of that highest gift comprehending all the rest, which is indeed the highest moral gift, the gift of the Holy Ghost. In vers. 12–14 the whole discourse upon the righteousness of the kingdom of heaven is once more summed up; it turns back to the law and the prophets, from which at v. 17 it had set out. Ver. 12 frames concisely into a summary law the effect of the salt upon the relationships of the earthly life. The law is borrowed from the human heart itself; every one certainly knows right well, where his own interest is concerned, how to claim from others what is good and right. Let every man apply this standard to himself instead of to others, and for the benefit of others instead of

for his own; let him change his ideas of right into ideas of duty. Likewise, in ver. 13 f. the testimony which is fraught with light from heaven is summed up, opening the way for the development of eternal life, as contrasted with the perishing life of the world. If life is taken easily and comfortably in its commencement and its progress, it leads to destruction; a life of enjoyment becomes a lost life; the natural life is quenched in darkness. The path of light which leads into the life that endures is in its commencement and progress a path of privation and hardness. The narrow way has to be found, that is, has to be sought with diligence, while the wide gate is got unsought. In the one men go painfully up hill, in the other they go painlessly down hill.

(3.) *The prudence of the kingdom of heaven*, Matt. vii. 15–27.

The close of the Sermon on the Mount furnishes, so to speak, spikes and nails to secure and rivet the teaching that has been laid down. The teaching of blessedness ends with the teaching of prudence to provide security against deception (vers. 15–23), and to give fruitful application to the truth (ver. 24 ff.).

In the first place, a warning is sounded against false prophets, against disguises of an alluring character, gaining men's confidence by meekness, patience, gentleness, courtesy, by a so-called Christian exterior, in which, however, the self-seeking spirit of error, so ruinous to souls, makes its appearance. Prophets are preachers of God's word, not deniers and opponents of it; false

prophets in general give forth as God's word what is not God's word, and, in the name of God, foist a false meaning upon what is God's word. Their lot is the opposite of that which falls to true prophets (v. 12); while the latter have misunderstanding and suffering to endure even from the better sort of men, the spurious preachers of the divine word are held in esteem and favour among all who judge after the manner of men, and not from the divine point of view. The world speaks well of them because they speak fair of it, Luke vi. 26; the world holds them dear because it loves its own, and they are of the world, and speak from the world's point of view, that is, from the point of view of this temporal, finite sphere.

In connection with vers. 13 and 14 there are two chief kinds of deception to be distinguished. It is possible to reject the positive Christianity of Scripture, the fulfilment of the law and the prophets, as something which restricts liberty by its strait gate, narrows privilege by its narrow way, puts men under the bondage of condemnation, and sullies the highest names and works of mankind, and more to the same effect. This is the destructive tendency, which often appears in sheep's clothing, using not only liberal watchwords, but also religious, ay, scriptural phrases and forms, and wishing to open up the way of a broad development. While in this tendency a direct opposition to Christ, a plainly false way, is resorted to, there are besides it other false ways in immediate connection with Christianity. It is possible, for instance, in virtue

of the grace of the gospel, to make it such an easy matter to become a Christian and to be a Christian, in other words, to be saved, that even the strait gate and the narrow way are got rid of, that the fleshly and the sinful are not driven into a corner, nor reduced within narrow limits: promise is divorced from precept; repentance and sanctification, in relation to grace, do not maintain their rights, their pungency as of salt, and their strictness as of the strait gate; truth is to be sacrificed to a desire to be mutually agreeable, which people call love, the spirit of fellowship, devotion to the Church, and the like. Such injury to the truth can arise even from the central-point of Christianity, by the doctrine of justification being made all in all, by its being severed from its moral conditions and its moral fruits, so that Christ becomes a minister of sin instead of being a Redeemer from sin. The same thing may proceed from external devotion to the Church, through making a personal interest in Christ and His blessings depend upon Church fellowship and the enjoyment of the sacraments instead of upon personal faith, upon personal conversion and sanctification. In both these ways there is in the evangelical Church no lack of failings. In its zeal against Catholicism and salvation by works, the moral earnestness in the gospel has been suffered to languish; in zeal against the coarse love of the world and unbelief, watchfulness against falsified and degenerate forms of Christianity and faith has gone to sleep in the sheep's clothing of a believing compliance with a form of love and of religious

service. By the false tendencies already mentioned, Christianity is deprived of its essential moral conditions, its strictness and severity; it becomes latitudinarian, is rendered easy and lax, a thing convenient for practice in the house, the State, and the Church.

But, conversely, people may make the gate still more strait and the way still more narrow than the Lord makes them. This is done by overstraining the law, as well as the gospel injunctions in regard to repentance and sanctification, or by detaching the moral requirements of Christianity from their proper spiritual connection, from their foundation in God's salvation, by requiring something where nothing has as yet been given, the basis for this not having yet been laid by means of divine grace through the knowledge of the glory of Christ and His heavenly kingdom, the implantation of the life that comes from Christ not having yet ensued, which is the only root of moral life to the Christian. In this way Christianity is made into a legal requirement, and the fundamental condition for the fulfilment of this requirement is lacking. It comes to the same thing when an external rule, to which all at all stages of attainment are to be made subject, is made out of that which ought merely to be, according to the development of his own life and spirit, a voluntary law of the spirit to the individual. It is here that many counsels for the Christian life of a mystico-ascetic character are found to fail, and the same may be said of separatist tendencies. Here also the State Church is found wanting in as far as politico-

ecclesiastical laws have been made out of the spiritual laws of the gospel, out of the inner laws of faith; in this way the Christian marriage law, which takes for granted a life of faith on the part of the individual, is turned into a civil law. And Christian conventionalism as a whole is an arbitrary narrowing of the way of the Christian life. All these perversions also are more or less concealed and embellished by isolated texts of Scripture, under the demeanour of Christian love, meekness, humanity, and so forth, in short, under sheep's clothing, under the garments of piety and Christianity; compare Col. ii. 4, 8, 18, 23; Rom. xvi. 18; 2 Tim. iii. 5; 2 Cor. xi. 13, 15; Gal. ii. 4 ff., iv. 9, vi. 12.

Respecting the many kinds of disguises in which the spirit of religious error presents itself, Christ gives in Matt. vii. 16, 18 the decisive direction: By their fruits they can and shall be known; that is, not by their works, compare ver. 22, nor by their outward garb—not by a humble, meek, patient behaviour. Work is something done by the man himself; fruit is something which is made of itself, is the natural product or effect resulting from the real essence: such are grapes, such are thistles; such are the fruits of light, of the Spirit, Eph. v. 9 and Gal. v. 22, the qualities of character proceeding from the inherent nature and impulse of the Spirit—truth, goodness, honesty, and so forth. Works may be imitated, fruits cannot. Works are effects dependent on the exercise of will, purposely produced by definite means; fruit is brought forth

without the use of means, even without knowing and willing, Mark iv. 26–28. So the evil fruits of a false tendency are not at all the effects desired and intended thereby, Rom. vi. 21, vii. 5. The Lord's direction is therefore summed up in this: By the entire life-character which a doctrine impresses upon its adherents the doctrine is to be tested, and if it is a question here of the way of life eternal, it is a question also of the character that shall inherit eternal life, of the communication of a tendency which renounces the world and follows the direction of heavenly things. This is decisive, however, only of the tendency as a whole, of the general course, in following which wrong steps of more or less importance in detail, imperfections in doctrine and life, are not excluded; even on the way of life, being a narrow way, watchfulness, prayer, and cleansing are indispensable, if the right way, the truth and the life are not again to be lost; 1 Cor. iii. 12–15; Heb. xii. 1 f., 12–16.

Christ next, in ver. 21, lays down the definite standard of judgment, showing us that the touchstone of Christian character is not a confession, but the practical attitude which a man, especially a teacher, adopts towards the will of God, and the will of God in its law-giving aspect (*ποιεῖν τὸ θέλημα* is contrasted with *ἐργάζεσθαι τὴν ἀνομίαν* in ver. 23). The principle which the Lord lays down for determining the character which qualifies for the kingdom of heaven is also the principle which determines the proper character of those who act as guides to the kingdom

of heaven, and of their doctrine. The true character of a teacher in the kingdom of heaven, and his power to promote the welfare of souls, is not guaranteed by his creed or confession, nor by the fact that he has the will of God profusely on his lips, that he appeals to the word of God, even though "the Lord" runs through the whole texture of his speech. Even knowledge and works in the name of the Lord (ver. 22) exciting astonishment are not the decisive thing. The one decisive thing is whether, as ver. 21 puts it, the express will of God has been and continues to be fulfilled, especially (vers. 24 and 26) whether the divine rules of life, as set forth by the Lord in the previous passages, are made the standard of doctrine and of life, and the objective truth of the doctrine thus preserved; compare chap. v. 19. Where this is not the case, our Lord applies the expression ἐργαζόμενος τὴν ἀνομίαν: one who in his actions does not abide by the νόμος. And in order that His disciples may not hesitate in their acceptance of this judgment, He emphasizes the expression as the judgment which He will pronounce in the future on the day of decision. By way of antithesis to a confession of the Lord (ver. 21 f.), which takes no account of the doing of the will of God, and the fulfilment of His law, the Lord puts His confession, which is based upon this fulfilment or non-fulfilment, ver. 23: ὁμολογήσω αὐτοῖς· ἀποχωρεῖτε ἀπ' ἐμοῦ; compare Rom. ii. 6–11.

From this it is evident that, among the fruits which pass for true Christianity, the effects which we produce

upon others, in the name of the Lord, by our teaching or our writings, are not included. We may be profuse in ascriptions of honour to His name, we may labour with the zeal and reputation of a prophet, we may accomplish great works of conversion and be most active in the spreading of the word and kingdom of God, and yet we may not be true Christians, nor teachers of true Christianity. Essential conformity to the will of God is ever the decisive test; and this is defined for Christians in the words of Luke vi. 46; 1 John ii. 4; John vii. 17, xiv. 21, 23; Rev. xiv. 12. In Matt. vii. 24 ff., the Lord expressly ordains that His word must be done by those who hear it, not simply believed without being done. In this declaration the main thing signified is, such an inward adherence as shall distinctly stamp the personality and the conduct with the moral spirit of Christ, as expressed in His commandments. The observing of the law outwardly is the fruit of its observance inwardly; it is the impress of the character seen from without. Accordingly, the keeping of the commandments by which the disciple of Christ is distinguished from other men involves his judging and correcting of himself for every deviation from the commandments, however slight; and then his praying for forgiveness, for growth in faith, for new earnestness and new power towards the attainment of a better life. Sanctification is the supreme test, 1 Thess. iv. 3. Hence it follows that the whole of mankind and of Christendom are divided, according to our Lord's view, into two different ways or classes,—a

man has only two ways before him,—the narrow way of the divine commandments as a sure way to blessedness and life, which is always chosen only by few; and the broad way of departure from the commandments, the way of personal fancy and liking as a sure way to ruin, which most people travel.

In the concluding words of the Sermon on the Mount, the Lord deals with natural indolence, idle listening, mere enjoyment of the light, as previously He dealt with the outward officiousness whose watchword is "Lord, Lord," Rom. ii. 13; Jas. i. 22; 1 John iii. 7. By the manner in which Christ inculcates the doing of His word, He intimates that His word is done only when it is employed as the firm foundation for the building of a life. To build upon Christ, in other words, to edify oneself in a Christian sense, means, therefore, according to His own explanation, not only to build upon His word as upon a promise, to place our trust upon His word as a word of grace, but, trusting in the promises from which His word, Matt. v. 3 ff., proceeds, and employing faithfully the grace of the kingdom of heaven, to make that word at the same time, as being the revelation of the will of God, the foundation of conduct, to carry it into effect and so to build the life upon it, as the fulfilment both of the law and of the prophets. Of that life He says that it is a building which outlasts everything that can happen to it. The meaning lies in the very expression "building." To build means to procure material and to bestow labour upon it according to a plan, first down-

wards before it goes upwards, then right and left, with perseverance amid toil and labour. This is what is meant by doing the will of God, that a man takes his stand upon a rock; and this is not a thing of an hour or of occasional spurts, but requires regular, calm, persevering effort.

(4.) *The basis of the preaching of the kingdom of heaven is the written word of God*, Matt. v. 17–19. After our short survey of the Sermon on the Mount, which has furnished us with the spirit and contents of the popular sermon, we turn back to Matt. v. 17–19; for the manner in which Christ in this passage lays down the basis of the preaching of the kingdom of heaven is further specially instructive as regards the clerical discourse which aspires to be a true spiritual discourse, characterized by salt and light. By binding down the sermon most scrupulously to the written word of God, our Lord comes into the sharpest antagonism with the autocratic style of teaching, with arbitrariness both in individuals and in corporate bodies; and what is so strictly enforced regarding the Old Testament holds good still more of the New. While the world, great and small, is represented from the gospel point of view as perishing with all its wisdom, its sanctities, and virtues; on the other hand, the word of God in its written form is upheld as that which is imperishable, even to the minutest particular. In that representation the Lord holds up to view a fulfilment of the divine word, in which everything—the greatest and the least—is to stand fast as truth and reality. As to the *how*,

as to the process by which the fulfilment is effected, there is nothing said in this passage. There intervenes the whole life of Christ as the process for effecting this, extending away to His second coming.

But an arbitrary literality in the spirit of the Pharisees does not realize the idea of strict adherence to the word as meant by the Lord. This spirit of literality believes that it meets sufficiently the testimony of God by outward conformity, by legal forms of doctrine and life. The consequence is, that the more superficial and careless the manner in which people deal with the full meaning of the testimony of God, with its spirit and contents, the more the yoke of men is imposed. In the sense of Christ, however, Scripture is certainly to be interpreted with the greatest exactitude, even with reference to what is literal and minute; but it is a literal exactitude in the spirit and meaning of fulfilment, of πλήρωσις. This spirit of fulfilment is described in the fuller statement contained in vers. 21 ff., as consisting in this, that, on the one hand, it takes the words of God in their absolute strictness and their full depth of meaning; and, on the other hand, lays hold of the man in the very centre of his being, in his heart and his disposition. It judges the heart with the law, constrains the central and innermost part of the nature, begins within, not without. Further, each particular is conceived in its connection with the whole, as the whole is followed out into each of its particulars, until, and in order that, all be fulfilled. In this way the old commandments bearing on the relations of human society

are traced up to inward dispositions determining the conduct, to readiness to forgive, to purity of heart, to veracity, to helpfulness, and these are represented in individual concrete cases. Finally, all (v. 48) is summed up in striving after likeness to God. The letter of the law is thus apprehended strictly and exactly in the spirit of its fulfilment.

Hence it follows, with regard to the principles on which a gospel discourse is to be framed and the place it is to hold, that whoever would walk in the footsteps of Jesus Christ, as His servant, and gather with Him for the kingdom of heaven and not scatter, must, from the outset, take a firm stand upon the divine word, in its written form, and maintain it with a resolute endeavour to prevent aught of it being let go, either through himself or others, in the spirit of one who is set rather upon all being fulfilled, on all being realized, but realized assuredly in the deepest spiritual sense, to embrace an eternity which outlasts the heavens and the earth.

Only by setting out from this position can we offer a fearless and successful opposition to the chief evils of the inner and outer life, and to the prevailing errors of the time, to lax morality, hypocritical piety, false ways, and false guides.

4. *The position which the teacher of Christian truth has to take up towards recognised institutions and societies.*

On this subject we take as our basis Matt. viii. 2–13; and from vers. 2–4 (the healing of the leper), in which ver. 4 is specially to be noticed, we see—

(1.) *How we are to meet the demands of faith in dealing with particular cases.* This is to be done, in the first place, by putting a veto upon *rumours and the spread of reports:* "See thou tell it to no man." Those to whom we specially devote ourselves are often the very persons to do harm by reckless talking, which, on the one hand, leads people to follow in crowds and become adherents from impure motives or with unripe convictions, and, on the other hand, occasions unseasonable quarrels and conflicts. It is gradual, well-considered progress, such as we observe in our Lord's procedure, that marks the character of the prudent householder. The prohibition in ver. 4, indeed, was of no use, Mark i. 45. From this latter passage we see that if, in spite of our efforts, inordinate curiosity be excited, drawing crowds together, seclusion is the proper thing till the waves subside. The Christian teacher must not be an agitator; his point of view, especially at the commencement of his labours, must always be that of a wise master builder, who sets to work by digging deep, lays a sure foundation, and so far from bringing into play unworthy motives, refuses to give them countenance, Luke iv. 41, is of great importance in this connection. From this passage it is plain that we are not to imagine that we can advance the true faith and the work of God by impure lips loudly sounding our praises (cf. *Christliche Reden*, ii. 8, and Rieger's *Reflections* on these passages). In Matt. viii. 4 another feature is added to those already considered, in the words: "Go thy way and show thyself to the priest."

Whatever is required by *outward ordinances*, even such as must in course of time be set aside by the genuine spirit of Christianity, is nevertheless *to be recognised*, until there has been a due inward preparation for the outward change. (But nothing beyond the observance of outward ordinances is thus to be prescribed, there is to be no prescribing of the action as intrinsically necessary and holy.) This recognition serves as a testimony to the people, especially to those of them who can only judge of a movement from the point of view of existing institutions, until it has approved itself by its fruits. New movements, especially at the beginning of a man's ministry, should conform to the requirements of the law, until satisfaction is provided by what is higher—the living law of the Holy Spirit. By such a course malevolent suspicion like that manifested against the Lord is not precluded, but (hence merely εἰς μαρτύριον αὐτοῖς) it is at least practically refuted,—the suspicion of one's actions being prompted more by opposition to existing institutions, by factiousness, than by zeal for a good cause, of one's wishing to overthrow the existing order of things instead of improving them. At the same time, also, the risk of offence on the part of those who are still weak is obviated.

Nevertheless, along with this tender regard for the weak, there comes into view in the passage which immediately follows, Matt. viii. 5–13, especially vers. 10–12, the other side. Whilst existing ordinances and the prejudices attaching to them are still treated tenderly in the case dealt with, there is to be no failure,

(2.) *In the fearless testimony to the truth,*—in order to root out prevailing prejudices and to awaken a serious conviction that there must be new ground broken up. The Jews would not even eat with the heathen, and now it is declared: πολλοὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ κτλ. They believed themselves secure in the inalienable possession of the kingdom of God, and indeed they had for that belief apparently sufficient grounds in the literal terms of all the sacred promises, for instance: "My kindness shall not depart from thee" (Isa. liv. 10); "I have graven thee upon the palms of my hands" (Isa. xlix. 16). Now, on the contrary, the declaration is: "The children of the kingdom, born and brought up within the kingdom, are cast out." The mistake of the Jewish and of the Christian Church has always been to take God's covenant promises unconditionally, whereas they are connected by God with moral conditions, with obedience to his commandments (comp. Luke vi. 46: "Why call ye me Lord, Lord, and do not the things which I say"?). At first, however, in this passage Jewish prejudice is not so directly assailed. The individual application is still veiled under a more general form, so as to gain their hearts. It is not "Ye are cast out." Moreover, the occasion of this first correction was well and wisely chosen (comp. Luke vii. 3–5). From the case of a man respected among themselves, Christ could the more easily proceed to attack the Jewish prejudice against the class to which He belonged.

The general conclusion from this treatment of Jews and Gentiles is as follows: The teacher of divine

truth is not at liberty to make distinctions from respect to the outward personality, to outward advantages, even though these consist in the enjoyment of God's gifts of grace and means of grace; he is not to foster the conceit of inherited advantages, trust in religious privileges, or ecclesiastical orthodoxy, but to repudiate all such considerations. Especially is he not to allow his mind to be so influenced either for or against any rank and any class of men as to make his judgment, whether favourable or unfavourable, apply *à priori* to individual cases.

5. *The necessity for sifting and the method of doing it.* In the passage Matt. viii. 19–34 (comp. the excellent exposition of this by Menken, *Reflections on the Gospel of Matthew*, pp. 259–276) we find our Lord's process of sifting. We are first carried back from the circle of the people to the narrower circle of the disciples, and are thereby brought to see how those most closely attached to Him must be sifted by a negative and a positive process. Ver. 18 forms the transition. Christ of His own accord withdraws from time to time from the larger sphere of His activity. There must come times when a certain rest, a pause takes place for the labourer as well as for those among whom he has to labour. This is a primary law of nature, in other words, an ordinance of God. In particular, he who has to sow the seed of the spirit upon the soil of the spirit does not abandon himself, without purpose or plan, to the pressure of business and the urgency of people, does not allow himself to be a mere shuttlecock. It is

characteristic of a wise and faithful householder that he gives meat in due season and in the right measure, Matt. xxiv. 45 and Luke xii. 42 f. Of him who does so it is said: "Blessed is the servant who is found so doing." We must therefore know how to pause and how to break off; we need to do so, moreover, after faithful labour. This pause is necessary for our own rest and composure of mind, but it is also necessary in order that the seed scattered may have time for growth, that the food taken in may have time for digestion, that the right thirst for knowledge and straining of the soul after fresh communications of the truth may be awakened and maintained. Indiscriminate preaching, an ill-timed fancy for teaching, surfeiting of people with spiritual nourishment, is contrary to the mind of the Lord, and is not what is called "gathering with Him."

But even if we are not ourselves to blame for unseasonableness and exaggeration in Christianity, there will always be individuals, nevertheless, pressing forward at the wrong time, who want to run before they can walk, who want to take more upon them than they can bear and accomplish. Such is the γραμματεύς, ver. 19. He would be constantly in the company of Jesus like the apostles, while he still entertains the prejudices of his learned profession, and is perhaps also from his life as a scribe still insufficiently hardened for the toils and the burdens of discipleship. Others, on the contrary, make an excuse for their own procrastination and indolence from the circumspection and caution with

which they see the interests of Christianity treated; they are always for putting off decision, even when it is high time for it. This is what is done by the μαθητής in ver. 21. He is one who has already attached himself to Jesus as an intimate disciple, is accordingly already prepared for a decisive ἀκολουθεῖν, but probably deterred by the words which Jesus addressed to the scribes, which he no doubt also heard, wished to draw back with a good grace; to do so he appeals to the claims of filial piety, in order to postpone giving himself up entirely to the cause of Christ. Thus must wisdom strive against error on the right hand and on the left; it must, on the one hand, encounter the rashness which presses forward, on the other hand, the indecision that lags behind, and has thus in both ways to resist the fleshly mind which seeks its own; for this lies at the root of both. There is a momentary glow of enthusiasm felt in the fleshly nature, and, without waiting for the time of ripening, and preparing the way for it in natural order with self-denial and endurance, people want only to get onward, they want to reap and be victorious. There is likewise a fleshly ease and indolence, which prevents people, with all they have learned, from putting their hand with decision to the plough and the sickle. How then does the wisdom which is from above deal with these two states of mind?

(1.) *The rash desire to become a follower* of Jesus is not, indeed, met with a direct refusal (Matt. viii. 19, 20); it is rather pointed to the lowliness, the privations, and the hardships of discipleship, which

require the renunciation not simply of splendour and wealth, but often of the actual necessaries of life. Jesus would have the man who rushes precipitately forward in his first zeal to reflect whether he has calmly pondered the step he is taking, and not merely abandoned himself to the impulse of the moment. In His company respectability and gain are not to be found as in the school of the scribes, in His company we must be like one who has neither home nor hold, freed in spirit from every bond, a stranger and pilgrim upon earth. Even what we have, we must, if we are the followers of Jesus in earnest, have as one who has not, that is, who is no possessor, no proprietor. It is essential, if we are to fill a position of eminence in the service of the kingdom of God, that there should be a thorough self-renunciation. We see here again that Jesus is not concerned about the number of His adherents, but to have them tried and righteous persons. We often suppose that we must conceal the straitness of the gate, the narrowness of the way, that we must give a flavour of sweetness to the bitter cup which the old man must drink,—by this means we deceive ourselves and others, and render no service to the men whom we treat in that fashion, for that way of acting does not lead to the Christianity which leads to life, it rather destroys the relish for true Christianity. As little do we serve Christianity by this, for it is from the fish which are thus brought into the net that corruption spreads. In Pfaff's Commentary there is this remark: "Impetuous ardour and good intention do

not amount to the following of Christ, to conversion; following and suffering, following and self-denial, must go together. Many would be pious, but keep their nests (riches, honour, comfort)."

The matter, however, has also its reverse side. Many people may be really willing to part with everything for the Lord's sake, and yet the wish be not genuine, or, under the circumstances, not appropriate. There is, for example, with certain natures, or owing to certain tendencies of the age, a peculiar indifference to the outward amenities of life, family ties, and the like, at least these may become very inferior considerations with them, when their imaginations, their secret ambition after an ideal is inflamed, when a natural love of the heroic is enkindled by the glitter of fame. In such glitter of fame, in the things that rouse ambition, and so forth, even Christian enterprises and works can clothe themselves. In that case we find artificial fancies and uprisings of the fanatical tendencies latent in human nature; and as a patriotic, a military, an artistic enthusiasm can be enkindled, so also can a Christian enthusiasm in people of every sort, an enthusiasm, however, which does not stand the test of the Lord's judgment as the fire of the Holy Ghost, which comes down from above into the heart amid humble, patient endeavours to form a permanent character from and upon the word of God (Matt. vii. 21–25). It is easier to kindle in men the desire to be, as they think, among the first in the kingdom of heaven, the desire to do great deeds in the name of the Lord, than to do in the name of the

Lord the will of their Father in heaven, to become new creatures and very children through repentance and second birth, through separation between soul and spirit, and as novices to exercise themselves in patience and self-denial, in order to strengthen and prove themselves in their ordinary calling, in their immediate duty, before desiring to fulfil an extraordinary calling. To this immediate calling Christ directs, Mark v. 18, one who was newly awakened to return; compare also 1 Cor. vii. 20 and 24. Such passages are specially noteworthy as a corrective to the notion that conversion must always carry with it a change in the outward relations of life, as well as for the purpose of guarding against the inclination to seek the new life and the confession of Christ in a definite, outward society and environment. The new life with its confession is, and always continues to be, directed to the faithful discharge of duty in the family and in the immediate calling as its first concern, and accordingly does not forsake existing ordinary relationships. The man rather enters them anew the moment he becomes a Christian, that he may learn therein to abide with God and follow Christ. It is the family, the calling, which is the natural soil in which the new growth, before it can be transplanted, must first take root, and prove whether it is to be of any service in this earthly clime.

(2.) A totally different procedure is required, and is employed by the Lord in a manner which furnishes a standard to us in the passage Matt. viii. 21, 22, in dealing with *backwardness and indolence*. According

to this tendency of mind, Christian discipleship, and subsequent progress in the Christian life, is to be held secondary to the ordinary relationships of life and to considerations of custom, the general result being that the very step which is necessary and decisive as regards the inner life of the person and his proper calling, is seriously hindered. To bury one's father is not in itself forbidden; it is a duty of natural affection, it is the part of filial piety, and it was a law among the Jews. And the man who honours Jesus merely as a wise man, cannot comprehend Him in such situations; it is thus certainly, he imagines, a poet may speak, but not a moralist. But with Jesus and in His heavenly kingdom, a good work must yield precedence to one which is better, if the latter is interrupted by the former, if it is interfered with so as to prevent the iron being struck while it is hot. A work good in itself becomes even a bad thing if it is not done with a pure motive, if it is done with intent to evade obedience, if it is a case like that of which Luther writes: "Some people plead good works to save them from following and believing, but Christ represents such works as only dead and lost works." There is a higher life, a life essentially real, without which men are dead and remain dead even in works that are relatively good. This essential life forms the fundamental subject of Christ's teaching, and it was the express purpose of the Lord to help souls to the possession of a life which they did not yet have, that is, to the possession of essential life; they were to

regard the life at present belonging to them as a perishing, unreal life, as a kind of death, and devote that life to the acquisition of the true life. Now, one who, like the disciple before us, had already enjoyed the instruction of Jesus, must have understood Him, at least to some extent, when He spoke of the dead to whom a disciple ought to leave the burying of their dead. The μαθητής must have known himself summoned to a life-work, when Christ added: But publish thou abroad the kingdom of God. What can be done, and is done without spiritual life, without salt and light from above, by hundreds instead of by one, that leave thou to them as something of no consequence as far as thy true life and the true life of others is concerned; leave it as a dead work to the unawakened multitude; but thou, when thou hast learned what life is, rather make those who are still dead acquainted with the kingdom of life; help dead men to life instead of dead men into their graves; for thee, the latter is lost time and lost labour. The Lord does not wish to embrace everything at once, like many people at the present day; He does not say: Thou canst do both, and thus get a double blessing; He rather confines Himself to the actual powers assigned to each individual, and the actual measure of blessing fixed by God.

From the exposition which we have given, there follows as a truth binding upon all disciples of Christ, binding therefore with twofold force upon the teacher, and to be maintained by him, that those only are true

disciples of Christ who regard the life which is in the world as death, and follow after the supernatural life which is in the kingdom of God; they are called, as those who are truly possessed of life, as those who are alive, to exert a quickening influence in the world of men, with instruments chosen by God for this end, not with self-chosen instruments, whether spiritual or fleshly. In view of this calling, all other considerations and occupations are to be put in the background, even what is otherwise good and praiseworthy, when it hampers and obstructs the main concern. Those, therefore, who are tardy in following Christ, from notions of private duty, or who from other considerations, it may even be considerations that are good, put perfection in a secondary place, or put it only on a level with other things that are good, instead of putting it above everything else just because it is perfection, have not yet attained to a sense of the unique significance of the Christian calling in its relation to life, and consequently need to have it held up before them and inculcated upon them. To leave the dead and join the living is the great thing, the question is one of life, and life universally takes precedence of everything, of all considerations of filial piety and authority; hence it is our duty for Christ's sake to make secondary the ties that bind parents to children and brothers to sisters. This principle is certainly not to be applied as an external commandment nor even as an external discipline; on the contrary, it must be implanted absolutely within, must

gather strength and bear fruit. If we make Christianity consist merely in inner moods of spirit, or merely in historical facts, institutions, and works, we do away with the very forces of the higher world that would work and conquer in conflict with the life of the world. If, for the sake of such a life-work amid our earthly relationships, we must often be less to our kindred than would be possible without that life-work, yet is this no loss; we are, in lieu thereof, as living members of that divine kingdom of life or of the eternal world, even now, as regards this life, to be the means of securing for ourselves and for our kindred the protection and the blessing of the divine compassion and love, which turns everything into gain for life eternal; we can even out of our own spiritual life, which is obtained at the cost of such sacrifices, diffuse a blessing among our kindred, and can become to them a blessing such as we should never be to them without that life: we may become a seed of life for them: we may be of service to them even in eternity, Luke xvi. 9.

(3.) In Matt. viii. 23–27 we are shown a third characteristic, discovered in the followers of Christ by a process of outward sifting. Side by side with impetuous eagerness, ver. 19, and with hesitation, in following Christ, ver. 21, we are shown in this passage *timorous weakness* in following Christ. How is this dealt with? In ver. 26 it is referred to its innermost ground, to little faith, faith not yet confirmed at all, or faith for the moment depressed through special

circumstances. At the same time the groundlessness of this timorous weakness is indicated. "Why are ye fearful?" As addressed to disciples who might already have learned from Him how to maintain fellowship with their heavenly Father in trouble and danger, the meaning of His question is: "Know ye not in whom ye believe, what spirit ye are of, whom ye have with you, and to whom ye belong?" Fearfulness and personal heartfelt trust in Christ are mutually exclusive, 2 Tim. i. 7.

Clergymen should specially observe that a man's own seamanship will not always take him across the sea, even though he may have crossed it often before; that even though on former occasions his own wisdom has often stood him in good stead, and all has hitherto gone well, he is not entitled to infer that he will be able to stand the test in everything; it is possible that at the very end he may come to shame. There come times of violent storm when Jesus' help slumbers as it were, when our faith, and with it our courage, dwindles low; such leadings and experiences belong to the great plan of God's training of His people. In these circumstances we can still gather up the little remnant of our faith for an act which we can always perform even then, for a prayer without many or carefully chosen words but proceeding from a contrite spirit—*Κύριε, σῶσον ἡμᾶς.* Then, too, particularly we begin to understand the value of so many expressions and narratives in Scripture, especially the value of the Psalms. It is well known how highly these passages were

prized by Luther, to whom certainly no one can deny the possession of courage, and of whose conflicts those people can have no conception, who from their times of comfort and peace take up the notion that one has sufficient for all purposes in the stock of courage with which one has been furnished by nature. In the Psalms there are many passages where times of trouble are represented under the figure of the threatening waves of the sea. That is to be regarded as no mere image; on the contrary, the basis of true poetry is that it puts into words what in real life is expressed in the form of certain phenomena and scenes, as in Ps. cvii. 23–32. (On this gospel text there is a sermon by K. H. Rieger for the fourth Sunday after Epiphany, a model of a farewell sermon.)

(4.) Matt. viii. 28 – 34 brings us back to the domain of the world; like vers. 19 ff., however, it comes under the head of the Lord's work of sifting. The passage exhibits a special case of collision—Christ healing two demoniacs, and in connection therewith suffering a herd of swine to be destroyed. It is a *collision with material interests* from which timorous weakness so readily shrinks back. There has to be made the decisive choice between Christianity and a sensible loss. It is the case that in the course of circumstances, that is, through providential dispensations, material losses are often connected, as if intentionally, with conversion, and come not infrequently, in what, humanly speaking, is the fairest blossoming of the Christian life, to disturb and

hinder for the time. These are again disciplinary dispensations which serve for sifting, and should be employed for that purpose. Material ruin is certainly not an object contemplated by Christ's cause, but still less material prosperity or gain. The Lord says—Your father knoweth what things ye have need of,—and this must suffice for the Christian; it is, however, a difficult lesson which we learn slowly. Upon such godly contentment and trust, not upon material gain, not upon compliance with the calculating commercial spirit, God's kingdom is to be built. To this spirit Christianity will not in any degree accommodate itself. If it happen, then, that salvation goes hand in hand with material deprivation, a genuine care for souls will turn it to account as a means of purging out avarice, that is, the desire to be rich. When such emergencies arise, the object to be sought is to prevent godliness from being regarded in the light of trade and of profit, to secure men's learning from such experiences, or even from dangers that merely threaten them, to be willing to be poor with Christ, and to follow Him in His poverty, and in so doing to depend upon the promises offered for this life and for the life to come, 1 Tim. iv. 8, not upon momentary enjoyment or loss. The practice of the godliness which is profitable for all things consists in this, that we learn to overcome the present with the future, the visible with the invisible, the little with the great, the impure with the pure. But, of course, this is not the light in which the world regards such instances of collision; it regards them from the opposite

point of view. A single blow of this kind, affecting pecuniary interests, rouses whole cities and regions against the gospel. All the more is it necessary in such a case to have living witnesses ready, and to be able to produce them as a proof that the gospel, that is, Christ, has conferred benefits, and has exercised compassion, Mark v. 19 f. With this we must then be able to content ourselves under the condemnation of the crowd. Besides, avarice, when it has to deal with spiritual power, is generally timorous. The people do not persecute Jesus, they only decline His gospel, and in that case it is not to be forced upon them.

6. *Salvation working amidst narrow-minded prejudices.*

In Matt. ix. we find the Lord carrying on His work of salvation in three different ways. In vers. 1–8 we see the forgiveness of sins administered and justified; in vers. 9–13 we have His saving intercourse with sinners, with the abandoned, represented and justified; in vers. 14–17 we have His intercourse in the spirit of liberty with well-meaning but prejudiced souls who still take offence at liberty, similarly dealt with.

(1.) *How is the forgiveness of sins administered and justified?* Our first question is, In what case is the word of forgiveness appropriate? Ver. 2 suggests the brief answer: Where there is distress and faith, that is, where the pain of sin is felt within and the divine help is sought. When we see a person in such a

condition, when we are sure that this is his spiritual state, the comfort of forgiveness is to be bestowed unconditionally; if we are not sure of this, it can only be bestowed conditionally.

In connection with this there is need for searching and trying, and this is specially what we have got to do in dealing with the sick, particularly in such conditions as are frequently found, where the sick man has not clear views with regard to his own spiritual state. Without the certainty that that state of heart is present, no clergyman must take it upon him directly to pronounce forgiveness, for that would be to take upon him the responsibility of lulling souls into slumber. The best way of ascertaining the state of the soul is frank, familiar talk, which is generally the most natural means of getting into thorough sympathy with the suffering and the sick. We start with the earthly, we begin with natural topics, with the bodily health, cherishing the fellow-feeling which we ought to have towards every one, and the more unaffectedly this is done, that is to say, the more it proceeds from the heart, the sooner the heart opens to it. Then let comfort be given in a short word of encouragement like this, "Be of good cheer," and in a definite declaration of pardon, ver. 2 and ver. 22, Luke vii. 48, 50. A lengthened conversation is, of course, not excluded, but in the practice of Christ and His apostles we have no example to encourage exciting, inquisitorial discussions or any kind of ceremonies and solemn meetings. In our treatment of the sick we must take care not to pester

them with too frequent visitation, or overload them with consolation. If those who are not so careful about the substance and essence of their office are punctilious and scrupulous to pedantry in such externals, on the other hand those who are truly faithful in their office must be liberal enough to omit these formalities for the sake of anything else which it is of essential importance to keep in view. (Compare Storr's *Sermon on St. Matthew's Day*—The intercourse of Jesus with men; (1) with sinners, (2) with the self-righteous, (3) with the disciples, (4) with the sick.)

It is generally apt to be the case that forgiveness of sins is dealt with in a manner reflecting upon the honour of God, or at least is so understood, see ver. 3. As against this view, our Lord by the miracle demonstrates that He has power to produce a new condition in the man, to develope a fresh vital force, from the comfort of having his sins forgiven, vers. 4–7. In the light of this passage, sin is not merely covered over to outward appearance by human caprice, regardless of God, but is actually robbed of its power and overcome in a manner worthy of God. If we therefore take the outward as our guide in aiming at a spiritual result, it should always be the rule, as regards the true doctrine of forgiveness, to combine it with a word of exhortation fitted to awaken to a right manner of life. But if this is to be done, not merely by way of law, by way of command, but in the spirit of the gospel, this word of exhortation and awakening must be combined with evidence that it is Christ who has the

power of imparting also new spiritual life, of robbing the old life of its power and overcoming it through the new; and this also must not be communicated merely as information from without — forgiveness of sins and new life ought rather to be disclosed to souls as an actual personal blessing. They are therefore first and above all to be induced to come to Christ themselves in order to receive the true forgiveness of sins; they must be brought to Christ, as is done in this case outwardly. They must be brought into a personal union with Christ, and the new infusion of strength follows as a natural result.

But it may be further necessary to make a special defence of the Christian doctrine of the forgiveness of sins. In doing so we are to reflect, not upon the mere words of the objections alleged, but upon the thoughts which are generated in the evil heart of man, upon the radical antagonism of the thoughts to Christ and His forgiveness, ver. 4. This is always the way of Christian polemic; it does not fasten in dialectic fashion upon the propositions of its opponents in their external form, upon the form of the thoughts; it rather penetrates to the very thoughts lying at the foundation, to the tendencies of the disposition and of the life, in order thus to lay hold of the evil at its root, not merely to pluck round about at the runners. Such a method is in accordance with the nature of the case, and is the only thing suited to the soul's necessities, or to the position taken by Christianity and the work it has to do in the salvation of men. It is therefore especially

required of us in our preaching that we bring ourselves *en rapport* with the inner form of the thoughts as they arise and unfold themselves in the hearts of men in connection with the subjects engaging their attention. We still meet with the notion, even at the present day, that forgiveness, as offered in Christ on the ground of simple faith, encroaches upon the honour of God and is morally injurious. This notion will be found to be wanton delusion or offence, when we preach forgiveness evangelically, that is to say, really base it upon the personal mediation of Christ; for in His whole life it is manifest that He seeks the honour of God more than any man, than any system—that He is not lax, does not corrupt the moral character but ennobles it, that especially in forgiving sins He always maintains the law instead of abrogating it, maintains a righteousness which magnifies God, Matt. vi. 14 f. On this subject there are, besides, passages from the apostolic Epistles to be continually inculcated and applied, in which righteousness and holiness are deduced from the forgiveness effected through Christ's sacrifice, as its proper fruit and binding duty, *e.g.* Titus ii. 11–15; 1 John i. 7.

The main concern therefore should be to treat the forgiveness of sins in its proper moral connection, as grounded on the one hand on faith in Christ as a power that redeems,—a faith, that is, which judges itself, submits itself to the truth with moral longing after righteousness, — and as perfected on the other hand in faith in Christ, as a power that gives new life

and thus includes by an inward necessity the obligation to new obedience.

(2.) *Saving intercourse with sinners and its justification*, vers. 9–13.—We have here a freedom of intercourse which gives offence again to certain persons. In case this should be taken as a justification of the indiscriminate intercourse of ministers with people of all sorts, it is to be observed as a point of the utmost importance that mere intercourse with sinners and tax-gatherers does not by any means make a faithful compassionate shepherd and friend of men; to be this one requires to call men (ver. 13) to repentance, in the spirit of a divine compassion; when this call is addressed to open sinners, it means that every one may come as he is, only he must not want to remain as he is, nor must he actually do so: this is, to put it simply, the way to keep the mean between laxity and undue severity. In this way the man having once come under our influence, is treated not according to what he has hitherto been, but according to what he desires to be and ought to be under divine impulse, under the impulse of conscience, and only on this principle is our procedure to be determined; it is not as a sinner with sinners then that we have intercourse, not as a sick man with the sick, but as a physician with the sick. As long as we cannot act the part of the physician, we must not ourselves seek out the sick or devote ourselves to the sick, for we may ourselves get infected by them. All are involved in one condition of disease, though not one kind of disease, and

so it is only partially that one can help another. It is essential therefore, in the right treatment of the sick, not only to keep in view the general condition of sickness, but also to individualize it; and intercourse with individuals is the means for learning and for practising that. *Restoration to health,* however, whether in body or in spirit, can only be effected by the awakening of the vital force still remaining, laying hold of it, and directing it against the disease which has made its way into the system. Accordingly, it is essential to ascertain how much of the truth still remains alive in the individual with whom we have to do, or what truth already lives and works within him; that is to be found out—by that he is to be laid hold of in various ways—by rebuke, admonition, exhortation, awakening, instruction. For finding out this, Christ's conversation with the Samaritan woman is very instructive. The physician, however, proceeds in the whole case, not boisterously or overpoweringly; on the contrary, with all his energy he proceeds methodically in every detail. From what has been said, we gather that we are, in the exercise of our spiritual functions, in our preaching and our care for souls, to deal with abandoned sinners and with the prevalent evils of the day after the manner of a physician. This does not imply, however, that these evils and persons are to be treated with moral laxity and indifference, in a spirit of loose liberality and sentiment, but rather in the spirit of divine compassion, that is, in a spirit which aims at producing

repentance, and is intent upon restoration to spiritual health. When we adopt this attitude we are assailed on every occasion by reproaches arising from many different points of view. There is a pride of morality, which is anxious to preserve its good opinion of itself, its moral self-respect, its satisfaction with itself, by despising those whose sin has become notorious, though people doing so are themselves often essentially in the same guilt. There is further a pride of party which regards it as a want of decision for people to associate with such as are not of their party and are not recognised in their society. There is a certain self-righteousness, inherent in human nature generally, which certainly has no objection to severity against gross outbreaks of sin: "I thank thee, O God;" it is a different thing, however, the moment we condemn all without distinction, taking for granted and bringing to light the same inward evil in all. It is then that offence arises. Then they say, "Are we also still blind, sinful, or sick?"

Now, this treatment after the manner of a physician, which we have found practised by Christ, rests on the assumption that men universally are to be treated as sinners, are all to be laid under an obligation to repent, are all to be dealt with as needing divine grace. This always offends those who find no support for their self-confidence save in drawing a broad line of demarcation between themselves and open sinners or prevailing evils, and by washing their hands in innocence. How is this pride of self-righteousness and

the consequent offence taken at the physician's work in the gospel, at its salvation, dealt with? Besides what has been already mentioned, it is to be specially borne in mind that there is, underlying this attitude, a deep-seated ignorance, ver. 13, a want of self-knowledge, of knowledge of sin in a man's own inward being. Its power, the power which it exercises in a man's own members, its curse in the heart and the conscience, is not yet acknowledged and not laid to heart. Where this is wanting, people do not perceive that they are themselves in need of a divine compassion. As they do not know how to value the divine compassion, they do not know how to treat others in the spirit of that compassion, nor understand what it is to be treated in that spirit. In so far as people have, on the one hand, loose ideas with reference to inner purity, without any idea of a sanctification which extends to thought and will, and in so far as they appear, therefore, strong and good in their own eyes, in the same degree they think and act with strict reference to custom, form, law, to reputation and honour, and judge severely of everything which seems to interfere with these outward proprieties. This is also the very standpoint of the Pharisees which comes so frequently into collision with Christ and His gospel. For men occupying this standpoint it is impossible to avoid being offended at true Christianity, for it forces its way to the foundation and the essence, it urges thorough self-knowledge and thorough cure for one and all, finding no man too good and no man too bad to be the object

of divine mercy. Remonstrances against this are to be treated after the example set by the Lord, ver. 13. In ver. 12 He had pointed to the needs of the sick Just because the Pharisee does not recognise this, He says: Go ye and learn. Such radical ignorance must be exposed, and the man, with his pride, sent to learn Learn ye, how mercy is quite according to the mind of God, how all your offerings and services fail to bring you out of a position in which ye need the divine mercy yourselves and must permit notorious sinners also to have the benefit of it. Learn first to discern the divine meaning which there is in compassion towards sinners and to practise it, if ye would be righteous in the midst of sinners; learn to call sinners to repentance, if ye would not yourselves be sinners; go as physicians into the lazar-house of humanity, and then say what is involved in sin and its cure. We see then from this how necessary it is in all our efforts to correct and ward off offences and attacks against the merciful and saving character of the gospel, to go back to the fountainhead within (see K. H. Rieger's Meditation for the Second Sunday after Trinity).

(3.) That Christ and His disciples represented a new element in the sphere of Judaism, is shown with special clearness by Matt. ix. 14–17. That element is *the freedom of the Spirit*, which not only, on the one hand, places itself in association with notorious sinners, but also, on the other hand, refuses to be bound by the prevalent notions and customs of outward religiousness. We see here John's disciples coming forward with

objections to what is Christian, only with greater moderation than the Pharisees, than the real ceremonialists; they still stand, like them, on the side of what is old, of the conservatism which cannot understand what is new on the part of Christ; this is the meaning of the harmless combination: "We and the Pharisees," although the Baptist had already taken the Pharisees severely to task. They do not, however, adhere so closely to the old position, as to find any fault with Christ Himself, like the Pharisees who turned their reproaches against His person; but, that His disciples who had not His spirit and authority, that even they should neglect what religious men of all parties conscientiously observed, that they should have accorded to them by Him the extraordinary liberty of setting themselves above the existing order of things,— that is the stumbling-block. John's disciples thus represent, not the completely and decidedly old order of things, like the Pharisees, — they belong to the period of transition to the new; but with regard to the latter, the moment an independent position began to be assumed by it, they are so surprised, and so entangled in the old that they would have liked to put limits to the new (We fast oft, Thy disciples not at all). We have here, therefore, the conflict with the prejudices of those who would like to mediate between the old and the new in such a way that the latter should not attain to its rights even where, as among the disciples, it has already taken deep root, where accordingly the essential conditions of its full recognition already exist. The

conflict arose first in the matter of fasting; it had to do with the omission of an old-established and universally prevalent pious custom, Matt. vi., Luke xviii. 12. This custom was, moreover, in itself a useful exercise in godliness, it passed therefore as a sure token of godliness, and so the omission of it was regarded as a token of contempt for it, or at least of indifference. Fasting was therefore practised under moral pressure; it was an outward ordinance of religion. Now Christ had taken upon Him the task of making acts of worship or religious service in the spirit, a reality with His disciples, of freeing them from outward ordinances, but in such a way that the law might be realized in its fulness, although by no means in its outward form.

How did He proceed? Not by making direct war upon such religious observances without more ado, setting them down as narrow-mindedness, literality, slavery all over, but just as little by letting them alone from a spirit of accommodation or pious awe, or even helping to maintain them in their old position and prestige. He never did homage to religious ordinances as authoritative, nor did he treat them, in the spirit of a certain idealizing or conciliatory theology, simply as things indifferent. As regards fasting in particular, He had already in the Sermon on the Mount, Matt. vi. 16–18, discussed the pious custom with *salt*. First He cleared away by instruction whatever of an unworthy character had gathered round it, removed the matter out of the region of externality in which it made its appearance publicly as an act of worship, into the

region of spirituality, and in doing so presented it to view as a thing pertaining to every man's private relationship to God; compare Rom. xiv. 2, 4. By this means a blow was already struck indirectly at the notion of this and the other religious exercise possessing an absolute value, admitting of being outwardly enjoined, and being amenable to other people's criticism. Outward fasting as a ceremonial observance had also meanwhile disappeared from the circle of the disciples; and the attack, Matt. ix. 14, offers the Lord an opportunity of defining more precisely what should be their personal relation to those and similar usages.

The next expression, ver. 15,—where the main idea "the Bridegroom" is meant to remind the disciples of John of the significant words of their own master, John iii. 28 ff.,—brings out the fact that the disciples, in virtue of their association with the Lord (as *υἱοὶ τοῦ νυμφῶνος*, that is, companions of the bridegroom in bringing home the bride, in other words, the conductors of the bride, in a wide sense, marriage company), are in a totally different situation from that in which alone fasting is an inward reality: *μὴ δύνανται πενθεῖν*. *πενθεῖν* describes the only frame of mind in which fasting is a reality; accordingly this expression implies that, within the circle of believers, external observances of religion are not imposed by way of command, and are not to be applied as a standard for judging piety, that they are rather to be left to the mood and turn of mind of individuals as they are determined by their special circumstances, in other

words, that they must correspond to the actual standpoint of the inner and outer life of the individual if they are to have any value whatever.

On the whole, then, this is the result of the foregoing considerations: The principle of Christian liberty, when it comes into conflict with religious ordinances, even where these are in their own nature good, is, in the name of the Lord, by no means to be surrendered; but it is not to be maintained merely by outwardly contending against religious ordinances and abolishing them, or even by putting them under a ban and so on. This would be a mere outward severance, whereby even the good that is contained in ordinances would be lost. The Christian principle of freedom proceeds according to a method of free development from within outwards, and this is to be carried out with the salt and the light of testimony. But in this very process Christ and Christianity come into collision on the one hand with the ceremonialists—the ecclesiastics, and on the other hand with the men who carry freedom to licentiousness, with violent reformers and liberals. The true Christian method is: Excrescences upon religious ordinances and usages must first be got rid of by means of our testimony as teachers; then when the new spirit, as the instruction progresses, strikes root with its directions that lead inward and upward — its laws and forces, there are formed spontaneously the real conditions, prerequisites and foundations, not only of a new view of life which is spiritually free, but of a new condition of life, there is formed a spiritual, immediate, personal

heart union with God in Christ, a free union in love, as the result of which they become *υἱοὶ τοῦ νυμφῶνος*, sharers in the joy and the liberty of the Lord. It is then that the transition from the old bondage is spiritually effected, and at the same time secured in its divine right. But even thus this transition is not externally commanded, still less is it carried out with the pomp of an act of renunciation; as little may it be hindered and prevented; what is required is that we let it take place of itself. But if once the principle of freedom has gained the inner reality appropriate to it, it is to be maintained in the face of external encroachments and to be protected in its right, as is here done by our Lord. All who are attacked on account of their innocent omission of such prevailing religious usages are to be defended in their liberty just in so far as their action is in accordance with their inward condition.

We have, then, again arrived at this law—that prudence, forbearance, loving consideration for the weak and those who differ from us, must never go so far as to lay a ban upon that which God's word freely permits in the sphere of the Christian life, or to encroach upon the freedom of others, whether it be the freedom they have by nature or the spiritual freedom of the New Testament. Anything that must and should develop itself from within, is not to be absolutely laid down either as an external command or an outward prohibition.

The principal aim to be steadily kept in view by

the minister of Christ is stated in ver. 16 f. This passage teaches us that a man who labours for Christ and His cause, for the cause of the kingdom of heaven, of eternity, for a new world and the spiritual transformation of mankind requisite thereto—that such a man is neither able nor entitled to make it his object to preserve old religious customs by dint of force, as fasting was here sought to be forced upon the disciples of Christ, nor to take in hand mere patchwork reforms. Ver. 16: "No man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made." Upon the main body of the old custom the new cannot merely be put on and drawn close bit by bit, if anything united and firm is to be produced; patchwork of that kind does nothing to preserve the old, on the contrary, the rent only becomes worse in the end. We are not therefore merely to introduce improvements in the outward attire by fragments; the problem is, and continues to be, how to preserve the new elements of the kingdom of heaven pure and unmingled with the old, and how to institute a thoroughgoing renewal. This is with every individual the constantly recurring problem, because every one has the old man in himself. Neither, therefore, ver. 17, is the new wine of Christianity to be poured into the old skin, the old form is not to be retained as the vehicle of what is new; the New Testament essence and spirit of Christianity, the kingdom of heaven, is to have given to it and to have maintained for it,

the form corresponding to its own nature, which is the divine form of simplicity and natural reality, whereas what men pursue is artificiality and hypocrisy. Luke v. 39 further takes account of the common pretext for retaining the old: χρηστότερός ἐστιν. To find fault with the new, if it is truth, if it is genuine wine, on account of its newness, its fermentation and its bitterness, and on that ground to reject it, is a course which does not meet with approval from the Lord, because it demands what is contrary to nature.

But we see the Lord going still further in individual cases in order to vindicate the new spirit residing in the gospel of His kingdom. In dealing with the disciples of John, He kept Himself on the defensive; but when it is not merely weakness, not merely well-meaning prejudice zealous for tradition, when it is perhaps a spirit of exacting formalism and conventionalism that has to be dealt with, a spirit which sets itself up as a judge over others and disputes His authority, it is Christ's method systematically and aggressively to counterwork this pretentious spirit of tradition and ceremonial strictness, to assail it not simply indirectly and incidentally, but directly and of set purpose. On this point, besides the story of the feast with publicans, Matt. ix. 10 ff., we should compare Matt. xii. 1–13, where Jesus recognises the right of hunger—of a natural necessity, alongside of which holy days and holy places must become secondary considerations, also Mark ii. 27 f., where He asserts man's title to liberty in relation to the Sabbath, and

Mark iii. 4, and Luke xiv., where He emphasizes the unrestricted moral right to do good. Mark iii. 5 is also to be noticed: "He looked round on them with anger, being grieved at the hardness of their heart." When He finds Himself in the presence of an obstinate resistance to truth, He assails it with bold indignation; but it is an indignation which does nothing contrary to God's command, which injures no man's soul, a holy indignation which is mixed with sorrow for human obstinacy. The man, however, who in his preaching does not improve upon ordinances, and sew new bits of cloth out of his text upon the old garment, but brings a new truth with the decisive authority of Christ, who does not loudly proclaim freedom, but seeks to educate men to the enjoyment of it, such a man must, with all the wisdom and patience of his procedure, be constantly content with the precious judgment of Luke v. 39 (cf. Gessert, *The Gospel Ministry*, p. 245 and 251 ff. Upon Matt. x. compare *Christliche Reden*, vol. iii., Nos. 29 and 30, vol. iv. No. 43).

7. *Wisdom and truth vindicated.*

In Matt. xi. and xii. we have the battle with prejudice going on on different sides. We see how wisdom and truth are vindicated—(1) in relation to an able coadjutor who has not yet fully attained to the spirit of the gospel, xi. 1–6; (2) in relation to a frivolous, careless, self-confident people, vers. 7–24; (3) in relation to malignant opponents, chap. xii.

(1.) We see Christ's *attitude towards His coadjutor*

and his followers in Matt. xi. 2 ff. (compare *Christliche Reden*, iii. No. 42, and iv. No. 31). It is not our object to determine what induced the Baptist to send this message, whether it was that he had his faith in Jesus as the Messiah weakened by imprisonment, that he merely wished to urge and spur Him on to faster progress, or that he wished from Christ's own lips to work conviction in the hearts of his disciples who had not yet determined to take the side of Jesus. The essential point for us is ver. 6: Blessed is he whosoever shall find none occasion of stumbling in me. It is evident that in these words, from any point of view, and especially in the minds of those disciples who had held with Him the discussion on fasting, offence at the Lord's work had to be cleared away, an offence which was about to go the length of rejecting Him personally as one who had proved unfaithful to His mission, or at least did not answer to it according to the requirements of the time, and of refusing to regard Him as their true Messiah. How then does Christ proceed here? He does not dispose of their doubts whether He is He that should come, by reference to prevailing popular opinion or authorized belief, neither does He enter into critical discussions of different views. It is matters of fact to which He directs attention: "Whether you choose to regard the outward development as near or distant, ocular demonstration proves that I carry along with me the words and deeds of the new kingdom." This gives us an indication as to the best way of ascertaining whether any

particular ministry is truly Christian, really evangelical or not? What is it that is in such a case the decisive consideration? If we adhere to our text, the main question is this: Is it the gospel which is here taught, that is, is it the doctrine of the kingdom of heaven, not of an external kingdom of God, of a holy Church professing to save, but of a real supernatural kingdom of God, and that in the peculiar form in which it has been instituted for the benefit of poor needy humanity, with its strait gate and its narrow way, according to the Lord's manner and patient method of working in which there is no hurrying on and no obtruding of anything? Are they, moreover, gospel *fruits* which show themselves? Does the gospel preached manifest, as in the ministry of Jesus, without any adventitious aid, simply through the power of the word, its awakening, purifying, life-giving power? Where this is the case, there is also present the right and the power to warn against doubts and objections, even if the measure of outward success and the relations to existing parties do not answer expectations, even if there are conflicts with the most highly esteemed tendencies of the age and with religious authorities. For those who even yet impatiently insist upon an outward presentation of the glory of Christianity—upon the constitution of the Church and external forms, we may derive from our text the lesson, to be mainly concerned that the gospel be properly preached and follow its natural course, that it enter into hearts, and evince its power among those

who need it and desire it, that the kingdom of God become an inward thing through its operation, and that ye prove its existence among you and your interest in it by evidences of power and of the Spirit. The genuine form of the Christian Church, of the divine kingdom, so long as the present dispensation of things endures, is found in the proclamation of the gospel of the kingdom of heaven and in its efficacy as a divine power, which, without worldly means, without the pomp of human might and art, without flattery and without coercion, knocks at the door of the heart with the simple might of truth,—which indeed is never recognised or received by the proud among men, who consider themselves rich enough already, but turns away from them till the time comes for judgment. On the other hand, it takes up its abode with the humble, who, conscious of their poverty and their weakness, seek riches and health in God, receiving into their hearts the divine peace arising from the forgiveness of sins through Jesus Christ, and the heavenly blessing of His Holy Spirit, and becoming thus the children of the kingdom of God, which is within them, as many passages of Scripture teach. They have a share in the same Holy Spirit who fills God, His Son, and the whole heavenly world (1 John iv. 13; Gal. iv. 6; Luke xxiv. 49; Eph. i. 3). It is this Spirit who pours into them from above His heavenly influences and gifts, and carries upwards from the depths of their hearts His impulses and prayers and fruits. Thus they have already access into the

real, the very kingdom of God, eternal, supernatural (Phil. iii. 20; Eph. ii. 6, 19; Heb. vi. 4 f.), have come in various degrees into union (Heb. xii. 18 ff.) with the city of the living God above, with the heavenly Jerusalem, with the great invisible Church of the angels, of the first-born who are written in heaven, and of the just made perfect, with God the judge over all, and with Jesus the mediator of a new and everlasting covenant between God and man, between heaven and earth. The kingdom of God is thus a spiritual kingdom and a kingdom of heaven, not a kingdom of the world, not a visible government; it has in the higher world above the earth its proper seat and scene, and only in the spirit does it have its hidden fellowship with believers here below, and so it is to abide till the kingdoms of the world come to an end, and in their stead the King of the kingdom of heaven, Jesus Christ, sets up His throne in this world; then will He purge away as dross all the old that cannot be improved, and transform our world into a heavenly world, so as then to become a visible kingdom of heaven (2 Pet. iii. 10–13).

For this very reason we always see the Lord—when it is suggested to Him from any quarter that He should exhibit His power, His glory, in an outward form—pointing to the inward work of salvation and sanctification, as a work which He must carry out in the souls of men, before there can be any word of a revelation of His glory, of a coming of the kingdom in its power, and this work of salvation is to be accom-

plished by means of the simple gospel. In virtue of this conception of salvation, excluding any outward display of the might of Christianity, the gospel has to pursue its humble, noiseless, slow and hidden course of progress in this world, in the lowest sphere of this world, among the poor, the sick, the blind, the lame, the deaf, the dead. But the Lord warns us that we are not to be offended at this lowly form of His person, His kingdom, word, and work, if we would not forfeit the blessedness He has to bestow.

(2.) *The Lord's attitude towards a light-minded people who are merely carried away by superficial impressions: vers.* 7–24.—A certain difference had manifested itself between John and Christ which was not to be explained away without a correction of misapprehensions regarding John, and the Lord now makes it His first business to place the character of John again in its true light. In doing so His object is that the measure of good which this herald of the truth established and was intended to establish within the limits assigned to him, should not suffer. In such cases where a real or apparent difference emerges in relation to an honest servant of the truth like John, we must be chiefly concerned to see that the measure of good which such a servant and witness establishes and is called to establish within the limits assigned to him, does not suffer. The man who once gets to represent a divine truth firmly and honestly and with devotion, even though it be not yet from a New Testament point of view, must be esteemed a witness of the truth. We

are not entitled, for example, entirely to reject an honest rationalist even although he do no more than recognise and maintain in an earnest spirit the moral side of Christianity; in that there is the germ of more. But, on the other hand, the measure of good already possessed is not to be inordinately exalted. The Lord in His testimony brings out first of all in vers. 7–10 the immovable stedfastness of the Baptist, and thereby meets the suspicion that fickleness, or weak timidity, or the desire to be free from his bonds, was the cause of his disciples appearing to inquire on his behalf. He brings out his peculiar characteristic as the messenger and forerunner of the Lord of the kingdom of heaven. But in connection with this we have next the nature of the limitations attaching to this character explained to us (ver. 11). In the treatment of this passage many expositors have indulged in needless refinements. The teaching of Scripture is to be surveyed as an organic whole in order to ascertain therefrom the meaning in the particular passage. Many believe that "the least in the kingdom of heaven" is the Lord Himself, expressing Himself with humility. But it cannot be said of the Lord that He is a person in the kingdom of heaven; on the contrary, He brings the kingdom of heaven. The ground of the expression is that in the kingdom of heaven the Holy Spirit of God first appears as a new creating principle, as a principle fashioning men. Thus a man is spiritually begotten for the kingdom of heaven, not simply seized and borne along by the Spirit like the prophets.

Hence those persons who have been seized by the Spirit, must themselves be redeemed and born again, just like others; and thus the least in the kingdom of heaven, being born of the Spirit, and not merely of a woman, is greater than the Baptist, who still stands outside its borders. In ver. 12 we have again similar attempts at refined exegesis. This passage is generally explained *in a good sense:* that the kingdom of heaven forces its way, and such as use the violence of faith obtain it. The very first unprejudiced impression of *βιάζομαι, βιασταί, ἁρπάζειν,* is not favourable to this interpretation, and the possibility of justifying such a view must be sought farther afield. Even granting that *βιάζομαι* means "to exert oneself with eagerness to obtain anything," there is in that no explanation how it can be said that the kingdom of heaven comes with might, and *ἁρπάζειν* expresses a violent taking away, or an arbitrary taking to oneself. Comparing Luke xvi. 16, it would there be said: "Every one presses with eager exertion into the kingdom of heaven," but that would be in most glaring contradiction to the complaint elsewhere expressed that the Lord with His kingdom of heaven found no faith on the earth. The Lord says simply: "Every one presses with violence into the kingdom of heaven." This is also suggested by the connection in Matt. xi. Christ has said in ver. 11 that the least in the kingdom of heaven is greater than John. This was calculated to lead to misunderstanding, for, since John, there had been much ado made about the kingdom of heaven,—compare the

many false Messiahs. In this deluded excitement about the Messiah the Jews might have believed that John's day was already past for them, they might have held themselves to be greater than John. Ver. 12 guards against this misunderstanding by pointing to the arrogant, arbitrary, violent way in which they had acted towards the kingdom of heaven instead of submitting themselves to the preaching of repentance by this greatest of the prophets, and waiting with this greatest for Him who was to come. "Since John, entrance is sought arbitrarily and violently into the kingdom of heaven." The Lord in what precedes has spoken on behalf of the severe side of the truth, as it was represented in John, had powerfully vindicated that whole peculiarity of his conduct which placed him so high compared with all earlier platforms. But for all that He did not point the people back to John, nor would He have them remain at his stage: He rather points them to the higher standing to be found in the kingdom of heaven. By so doing He prevents them from fancying that they are already at that stage, or may come to it by treating the kingdom of heaven in the way they have done since the appearance of John, viz. as an object of usurpation, violence, avarice, vainglory, ambition. How deeply this had penetrated into the Jewish nature is seen in Matt. xviii. 1, from the question of the disciples. Even their heads were full of vain notions of national Messianic greatness. The Lord, therefore, points in ver. 13 to the testimony concerning the kingdom of heaven as it was given in

Scripture. There another conception of the kingdom of heaven ought to have been, and might have been, apparent to them, and another way into it than the violent rush that had been made until now. He still further points, ver. 14 f., to the expectation of Elias as the Lord's forerunner, an expectation which had already become part of the popular faith. Elias, however, is the personification of prophecy in its reforming character. This figure of Elias as a reformer preaches a conversion in which we have to exercise violence upon ourselves, and that was something diametrically opposed to the prevalent Jewish idea and method, which was accustomed to regard the kingdom of heaven as the perfect command of outward force, and wished therefore to set it up with outward force and inward passion. But all these utterances of the Lord are to be taken merely as suggestions to be developed through individual reflection—so says the additional remark in ver. 15. This whole treatment of the subject of John on the part of Christ in the presence of the people is the more suggestive and instructive when we reflect that John at that moment lay in prison, and did so in consequence of his strict morality, of his inflexible fidelity to truth. How easily ordinary mortals in such cases are tempted to find fault with strict morality when the consequences have been so unfortunate, or at least to refrain from extolling a man, thus imprisoned, before all the people on account of the very thing which brought him into discredit, lest by any means the bad appearance of the thing should be visited upon their own cause!

We learn therefore that, in men who allow the truth its full severity without respect of persons and prove this by their own self-sacrifice, even the severe side of truth, though it turns away our sympathies from the men themselves, is to be specially and publicly honoured in their misfortunes. On the other hand, if what is powerful and severe is brought into special prominence before the people, as was done by the Lord, it is apt to kindle a blaze of popular feeling, it leads to acts of outward violence. It is in that case of importance to direct the minds of the people from what is outward to what is inward, from the outward tendencies of the times away to the eternal plan in the mind of God, as He by law and promise has expressed it in the testimony of the Holy Scriptures, and likewise to point to the morally powerful figures of reformers, like Elias, which come before us in the Holy Scripture.

Ver. 16 f. passes on to another side of the subject: "Whereunto shall I liken this generation?" Here Christ takes into consideration another extreme, which is fond of allying itself with the practice of violence and of undue haste. If violence sees that people don't meet its wishes, the result is an attitude of capricious, idle watching and carping in regard to the way and manner in which the testimony of truth is presented: If you won't do as we wish, we won't do as you wish. This is not merely a childish performance, but at the same time a capriciousness of temper which won't engage in anything else, finds nothing right, because it is not allowed to strike the keynote, because

its pleasure-seeking views meet with as little response as its complaints and grievances (Stier makes in his *Words of Jesus* some telling suggestions upon this passage). In contrast to these lamentations of the age the Lord remarks in ver. 19 at the close : *καὶ ἐδικαιώθη κτλ.* This is generally taken, as Luther took it, as included in the Lord's complaint; but this is not consistent with the meaning of *δικαιοῦσθαι*, nor yet the tense employed. *δικαιοῦν* might mean : "to give one his due by punishment;" but here it would be in that case to punish one with wrong, an unjust censure. We do not take it as a complaint, but as a contrast by means of which the dissatisfaction already mentioned was to be shown to be groundless. Let wisdom be first justified in its claim to be wisdom, says Christ. The words too, "the children of wisdom," don't agree with the common interpretation. Children of wisdom are simply the actual disciples of wisdom; these children of wisdom stand contrasted with the children of the market, ver. 16, and as regards the laments of these children playing in the market-place—the generation which takes offence at Christ's intercourse with sinners,—they justify His wisdom in such procedure; only *ἐδικαιώθη* must not be translated, "is being justified;" it is an already existing fact to which Christ points, in connection with the reproach : "He is the friend of sinners." Whilst this reproach is so often cast at the Son of man, wisdom is already justified of her children, on the part of her children, in having trained up for herself from the ranks of sinners

children who are fit for the kingdom of heaven, whom she has led already to the heavenly kingdom.

In ver. 20 the Lord proceeds to deal with spiritual carelessness, and His zeal for truth then rises into rebuke. These districts in Galilee are by no means those in which our Lord experienced most of contradiction and persecution; on the contrary, it was there that He could live most securely and labour with least interference. In Galilee liberal tendencies had been introduced by the spirit of commerce, by the intermingling of people of different nationalities and religions; Jews and Gentiles, men of character and men of no character, were tolerant of one another, and so Jesus also was allowed to go on His way. It is therefore the easy-going indifference of men bent upon the pursuit of wealth which here receives its lesson, the dull lukewarmness which in other passages of Scripture also is represented as an abomination and is more difficult to get rid of than a life of notorious sin, Rev. iii. 14–16. But troubled as is the aspect which the subjects we have been reviewing present on every side to the Lord, for all that, He does not lose, in the sad strain of rebuke to which He had risen, faith in His Father's good pleasure and the assurance of His mission and its success; and amid these dissatisfied and violent, fickle and indolent people, He does not lose His love for the poor, the bowed down, the heavy laden, ver. 25 f. The divine decree, the good pleasure of the Father, saves, out of its deep wisdom, a self-willed and perverse generation only

through the foolishness of preaching; it is not the righteous, but sinners it embraces, not the wise, but babes and fools, and as doing so it is a decree of mercy, a plan of salvation. Whoever recognises and adores it in this character, has the power to give up the applause and adherence of the wise and prudent and to content himself with babes, who are no speakers, but esteem it their part to become and to remain disciples and children of wisdom. In this also resides the power to bear exclusion from the influential and respectable classes of society, and to devote oneself instead to the weary and the heavy laden. In this men find also the power to keep from forsaking the way of divine truth for the gratification of corrupt human tastes, to keep from ever breaking the law of that divine kingdom which forbids any other means of attraction and influence being employed for gaining men than the means which are afforded in divine revelation itself, as opposed to and excluding human wisdom, ver. 29 f. This way leads to the knowledge of the Father in the Son and of the Son in the Father, ver. 27, that is, to the knowledge of the union of humanity and the world with God, which has been effected in Christ. Whoever takes up this standpoint will not make of Christianity a footstool for human greatness and authority, nor yet a cushion of down for effeminate weakness; on the contrary, it will continue to impose a yoke, something under which men must bow themselves, under which they must learn, a yoke, however, which is in the hand of a Lord who, as He

can be stern towards pride and resolute in behalf of the truth and purity of the kingdom of God against the violence, the caprice, and the indolence of men, so can be gentle and meek towards the bowed down, making His yoke kindly and salutary to them, and His burden light, and bestowing rest upon all who have come to feel the burden of sin and are concerned on behalf of their souls. With this attitude chap. xii. 17 closely corresponds (and *Christliche Reden*, i. 45, may be compared with it).

(3.) Up to this point then we have seen how the truth and wisdom of Christ and of Christianity are justified in opposition to those who with all their earnestness have not yet succeeded in attaining to the spirit of the New Testament, and in the next place in opposition to a frivolous, self-confident, careless people, and now Matt. xii. 22 ff. brings us still further to their vindication in opposition to *malignant opponents* (compare *Christliche Reden*, iv. 25). In this passage we see the Lord in conflict with the wickedness which perverts the holy into the unholy. A case of healing which calls forth the exclamations of the people gives rise to the question whether this is not the Messiah. The opposition of the Pharisees had already become a systematic thing, everything must furnish an opportunity for contradicting Him, the faith of others has to be entirely suppressed. They now find themselves face to face with *a telling fact*,—that through Jesus the sway of the evil one in the souls of men is being broken. On the other hand, they stand face to

face with *an astonished multitude*, who are already on the way to recognise in Jesus the Messiah, but are not yet certainly and clearly aware in what sense He and His miracle are to be taken. What are the tactics of these opponents? ver. 23. The incontrovertible fact in this case, that through Jesus devils are cast out, is certainly not denied, but in spite of the fact that the direct opposition to the power of the evil one is clear as day in the work of the Lord and had to be acknowledged by themselves, they attribute to it an evil origin, they ascribe it to devices of falsehood and darkness. This may only have been done in remarks which were let fall, and which stole as it were in the dark through the multitude, Mark iii. 22. The Lord could not wait till these wicked suggestions should find lodgment in the minds of the people. The salvation of souls was at stake; for all depended upon faith in Him, upon the recognition of divine power in Him. Here the contradiction reaches its climax. It would then have been wrong to keep silence, the thing to which, in such cases, in the consciousness of being far above such blasphemies, people are certainly most tempted. The blasphemy struck at His work as seriously as it affected His person. So, as He was now obliged to meet His opponents, it would have been quite after the manner of men to enter the lists against an insinuation so unworthy with an invective full of conscious superiority. The way of Christ, however, is to bring His mean opponents with their insinuations to the light; He takes His adversaries

and the crowd of listeners, to whom He must give a share of His attention, together, brings the misrepresentation directly into view, takes it to pieces and refutes it publicly, ver. 25 f. He treats the matter publicly, but from the first in a purely abstract fashion, apart from any personal reference. When the power displayed in any work is rooted and grounded in the sovereign power of God, the misconstruction of it as an evil thing always admits of being represented as *irrational*, and it can be so, as it is here by the Lord, on principles of common sense or generally recognised, undeniable truths. He reasons with them thus: Ye suppose that to be possible in the spiritual world which is everywhere else regarded as absurd; ye recognise evil as a separate, organized kingdom under a sovereign of its own, and in the same breath ye say it is to destroy its own power in man. In ver. 27 the charge is also shown to savour of partiality; how do ye judge a like phenomenon when it occurs among your partisans? This question often serves to bring the truth to light in opposition to sophistical opponents. What is sufficient to show, in the case of you and yours, in the interests of a cause, that something has been done by the help of God, must be sufficient also in the case of others. Ye condemn yourselves therefore by your accusation.

And now comes the conclusion in ver. 28: By the Spirit of God, therefore, without whom the evil spirit cannot be overcome, I cast out devils, and the natural inference is,—where God's Spirit is, there is God's

kingdom, and (ver. 29) where a power hitherto dominant is broken, there is shown to have come upon the field a stronger power opposed to it. (Here everything is obvious, and does not require long consideration, though for any one that ponders it further there is contained in these words at the same time an allusion to Isa. xlix. 24 f., where the divine redemption is represented as the plundering of the mighty.) But when God's kingdom comes, when goodness breaks in with such power that the evil in men is broken, when the struggle between the two principles, Satan and God, is thus brought to the decisive point, then the decision can only be for or against, ver. 30. Neutrality would in that case amount to seeking our own in a spirit of partisanship, and remaining in bondage to the hitherto dominant power of the wicked one. Such a neutral position, however, leads necessarily to what is worse, to obstructing and damaging the cause of goodness in its new form (*σκορπίζειν*). It leads to something still worse. In order to justify themselves in their neutral position, people are forced to bring the newly begun work, whose spiritual superiority is not to be denied, under suspicion in its very spirit, must distort good into evil, truth into falsehood, the godly into the ungodly. Thus people are driven on to the highest pitch of wickedness, where there is no longer forgiveness, because this falseness of disposition and this falsification of what is true makes the knowledge of self and the knowledge of truth no longer possible, ver. 31 f.

The position of his opponents having been refuted, there is here a sharp but well-meant warning; and this warning, still presented in a general form, containing as yet no direct application to persons, is now in ver. 33 ff. brought personally home to them through the mention again of a general law of God's kingdom already spoken of in Matt. vii. 17, a law which holds good throughout the physical and the spiritual world, viz. that the fruit is determined by the tree, and the tree known by the fruit; good fruit can spring only out of a good heart—from a bad heart bad fruit must spring. If, therefore, you would not be driven to that extreme height of sinfulness, plant the good tree! Your heart must be changed. As things are with you at present, nothing but evil can proceed from you. And now the Lord turns to apply to their whole conduct its fitting title: "generation of vipers," ver. 34. The conduct of His adversaries had been briefly and forcibly shown up on all sides, in its unreasonableness, in its partisanship, in its disloyalty towards the spirit of the kingdom of God, and in the danger it entailed upon themselves. The force of the rebuke depends upon the force of the proof, a proof, however, which is borne in from the understanding into the conscience; in such a case direct invective is the proper thing, ver. 34. Here again the Lord stands forth in all the might of moral strength. For such truths as are written upon the conscience and stamped upon the whole nature He adduces no proofs; they are weapons which don't require to be forged, but are to be wielded at once.

After Christ has brought the matter to this point, the crafty turn of His opponents in seeking again to withdraw from His strokes, which are delivered with moral weight, is specially characteristic. Compared with the vehement zeal of the Lord and His description of them as "a generation of vipers,"—what apparent composure! ver. 38. It is the *rôle* of the thoughtful spirit of inquiry which neither allows itself to be brought out of its attitude of composure by invective, nor yet renounces its rights, to require satisfactory proofs instead of simple assertions. This way of it sounds in comparison with the apparently dogmatic zeal of our Lord so discreetly sceptical: the Jews require signs, our modern time wants scientific proofs. According to both, nothing can be proved by the spirit of morality, even the Holy Spirit, or by moral fruits, even though they be life-giving fruits. The demand for evidence in the religious sphere is in both cases animated by one spirit; Christianity, according to both, ought to exhibit its proofs, not in the depths of the heart and conscience, and not in the domain of sound reason, but on the pinnacle of the age, in its heavens, Luke xi. 16; Mark viii. 11; Matt. xvi. 1. The truth of the divine kingdom, having a supernatural age—a new humanity—a world, to form, is to respond to the soaring follies of the spirit of this age, is to make a display in the glory of a vain, perishing, worldly or scientific elevation, in which an evil and adulterous (ver. 39) generation conceal their apostasy from God, and their entanglement in sin. What then says the Lord?

The proof of Christian truth is the sign of the prophet Jonas, ver. 39, that Christianity brings salvation out of the deepest humiliation, out of absolute weakness, with the most unpretending means and in the most unlikely way.

We are not to conceal from unbelief, in view of the power of Christian truth to overcome sin and its sanctifying influence through the Holy Spirit, the responsibility which it brings with it, ver. 4. Here also emerges the law, the more there is given the more there is required, the higher the light the more sinful is blindness, the fuller the measure of truth the heavier the responsibility attaching to its neglect and denial. This holds good equally in reference to times, kingdoms, and generations with a long range of Christian history behind them, and in reference to the individual man. The house may even be already, ver. 43, swept and garnished; there may have been already actual experiences of the purifying power of Christianity; and yet not only are they forfeited through self-confidence and indolence, but something worse takes their place; hence the importance of the equipment for spiritual warfare, Eph. vi. 10 ff.

The historical conclusion (compare *Christliche Reden*, V. p. 74 f.), ver. 46 ff., brings us to a fundamental condition in the service of Christ and of truth, without which freedom cannot be maintained in the face of the enemy as Christ maintains it. We must shake off worldly ideas of friendship, no matter how closely people may be related to us. The devilish blasphemy of the Pharisees had not led Him astray in His work,

but neither did fleshly, natural love. It is essential in the work of the Lord *to be unbound by fleshly bonds.* The Lord in this matter acts up to His own rule, "He that loveth father or mother more than me is not worthy of me." Spiritual bonds take precedence of all others; the man who is led to us by his spiritual needs, is entitled to the first place in our regard. Rieger says, "The man who is not prepared to repel such family intrusions will find that they hang so firmly round his neck that in consequence of them the conscientious discharge of duty necessarily suffers. Thus the most beautiful texts may be quoted at a wrong time in order to accomplish by hook or by crook a fleshly purpose, and to secure compliance. By such respect of persons a great amount of Christianity has been made away with. For all that, in the time of trouble the Saviour did not forget His mother." Ver. 50 shows that He has no narrow-minded conception of brotherly and sisterly and other relationships, but nevertheless a strict one. Not every one who says, Lord, Lord, and carries the usual Christian confession on his lips, is my brother, but he that doeth the will of my Father in heaven. That is the Christian family which He recognises, the mother Church in which brothers and sisters are born in His likeness, true children of God.

PART THIRD.

THE WORK OF THE APOSTLES AS TEACHERS.

ACTS I.–VI.

Introductory Remarks.

The Acts of the Apostles gives, as Stier in his *Words of the Apostles* well says, "a kernel-specimen of apostolic discourses, a kernel-history of the Church," *primitias ecclesiæ* (P. Anton). It unfolds to us in concrete illustrations the work of teaching carried on by the two apostles who were the foremost founders of the Church's life in the sphere of Judaism and of heathenism. The labours of the apostles, however, and the life of the Church, are not portrayed as already completed; they are exhibited in the leading stages of their development.

Peter occupies the foreground in the first twelve chapters; he is the rock upon which the Church is built, establishing as he does upon Jewish soil—as the chosen foundation of the new building—the beginnings of the Church's life among Jews and Gentiles. The subsequent chapters, xiii.–xxviii., show us the work of

the apostles and the life of the Church spreading from the foundation and the centre thus established, and taking shape in the area of the great Gentile world; in these chapters St. Paul stands in the foreground with his labours in Syria, Asia Minor, Macedonia, Greece, and Rome.

We thus see springing up and growing before our eyes, a society realizing in itself what the sages of all times know only as a subject of declamation, and what the powerful of the earth do not for a moment venture to believe in. We have a history representing the development of a society which turns the higher thoughts of men into truth and the truth into fact and life, which makes men realize an essential spiritual life in the interests of eternity, and in conflict with the prevailing interests of time. These ideas of life, utterly opposed to what is conventional and common, are realized by that society, without revolutionizing the world or quitting it for the hermit's cave, in the midst of the conflicts and varied duties of common life, without distinction of nationality, race, or caste. Even as the fancy of the poet or the mere idea of the philosopher, it would have been the most daring imagination to conceive that a world beyond might penetrate the present, that the essentially spiritual, instead of purely spiritual forms and phantasies, might penetrate into material things. There is a process of transformation set agoing, which at the same time adheres firmly to a strict conception of order; there is the widest universalism, the idea of the kingdom of God

and of the union embraced by the Church being carried onward to the remotest times and into an unseen world, but at the same time this universalism is wrought into all the particularities exhibited in actual life with its natural and artificial divisions, great and small. All the while, this process of combining things so dissimilar is undertaken with the fullest knowledge that there is a chasm which divides the whole world into two great classes, expressed with such definiteness in the apostolic doctrine of a corruption of the world and of human nature, which cannot be remedied of itself, of the hopeless degradation of the great mass, and of the tyrannical dominion of a Satanic power. Such an attempt to comprehend life in its heights and depths under such circumstances and with such world-embracing views, would be, as we have said, even regarded merely as a poetic imagination, the miracle of spiritual conception; but, perfectly realized in fact as we see it exhibited in the course of its development in the Acts of the Apostles, it is the miracle of spiritual creating power.

The work begins in Jerusalem, in the strongest citadel of religious dogmatism and fanaticism; it traverses Greece, the proud abode of scientific and æsthetic culture, with its religious libertinism, and establishes itself in Rome, the stronghold of the world's most elaborate political system, with its imperial system of polytheism, its *sacra licita et illicita*. Thus, over against the mystery of *ἀνομία*, of disorder and confusion which has its root in the carnalizing of humanity and in the secularizing of the divine, over against this

anarchical centre of the life of this world in all its intellectual sophistry and material dominion—there is set, in the grandest simplicity, the mystery of godliness, the order of that world which roots itself in the true God and His worship. What was never yet conceived by any human mind even as a poet's dream, becomes historic truth, rises up to form the foundations and pillars of a new system amid the wreck of the old political, religious, and scientific systems of the world. To the mystery of *ἀνομία* there now stands opposed, as truth embracing the world's history, the mystery of *εὐσέβεια*, with this for its contents: God was manifested in the flesh, justified in the spirit, preached to the Gentiles, believed on in the world.

This revelation of God in the flesh with its justification in the spirit, this preaching among the chief nations of the earth, among Jews, Greeks, and Romans, with the effects produced by believing it, with a spiritual life in the world hitherto unknown,—this it is which the Acts of the Apostles places before our eyes in the style of fact and of life, not of literary *otium*. It is a dramatic progress, dramatic in a divine sense; the events, the facts, the characters speaking with an eloquence in which the actors are silent, and the *μεγαλεῖα Θεοῦ* are seen and heard; in the whole course of the drama the book glorifies to our eyes, in what, humanly speaking, are its heroes and in their deeds, only a name, the name of Jesus Christ as exalted from the cross to the right hand of God. For this reason Brenz long ago desiderated, instead of the

traditional title *Acta Apostolorum*, the more precise title *Acta Jesu Christi per Apostolos;* and Rambach says with reference to chapter iii. 12 ff., that we must feel as if the apostles addressed us from this book with the words, "Why look ye on us, as though by our own power we had done it all? The God of our fathers hath glorified His Son Jesus." That is the spirit of the whole of the Acts of the Apostles. Christ is the real light in which all the rays of apostolic light find their focus, and which brings even the dark background of the world into the light and overcomes it. In this light, that is, in the measure in which we ourselves are increasingly enlightened by Christ, enlightened by Him as the Saviour of the world exalted through the cross, —in this light alone do we see also the light which diffuses itself before us in the Acts of the Apostles and its living figures.

Among the special works on this subject there are two of an older date to be particularly recommended for practical use—(1) Paul Anton's *Exegetical Treatise on the Acts of the Apostles*, composed in the years 1725 and 1726, published at Halle in 1750 in two parts. (2) Johann Jacob Rambach,—who taught at the same time and in the same spirit at Jena, Giessen, and Halle, —*Contemplations on the Acts of the Apostles*, published after his death by Neubauer, as a model of the "porismatic" interpretation of Scripture. Both treatises are somewhat discursive, but they contain a rich and solid kernel of biblical philosophy and the Christian wisdom of life, thoughts full of energy and fire,—

especially so in the case of Anton. Brandt's *Apostolic Pastoral*, published in 1848, composed from the pastoral conferences at Klosterberg, is quite inferior in its spirit to the two treatises just mentioned, and gives less an elucidation of the text, or a consecutive exposition of the contents, than reflections and excursuses, which are often but loosely connected with the text.

Of more recent date there are likewise two treatises to mark out for distinction—(1) Menken's *Glimpses into the Life of the Apostle Paul*, Bremen 1828 (third volume in the collected edition of his works, 1858). It is, apart from particular leanings especially of a dogmatic nature, an exposition of chapters xv.–xx., written with intellectual power and knowledge of life, and resting upon a profound knowledge of Scripture and upon an earnest view of the Christian life, such as was not characteristic of his day, and is generally rare. (2) Rudolph Stier's *Words of the Apostles in their Order and Connection*, 2nd edition, 1860. Stier is distinguished by a deep, pious, thoughtful spirit, which knows how to trace out the central thoughts of the divine kingdom and of the scriptural system of doctrine; only, the right measure of exegetical soberness is not always preserved, and further, in the method of arrangement adopted, the words of the apostles are placed under a rigid logical system of division which is foreign to them. Well worthy of earnest consideration is the preface to a Leipsic edition of the New Testament by Francke, which Stier, in the first collection of his *Hints for a Believing Apprehension of Scripture*, has translated into German.

Baumgarten's *The Acts of the Apostles; or, the Course of the Church's Progress from Jerusalem to Rome,* contains here and there many telling and ingenious thoughts, but sober exegesis and biblical accuracy are often sorely wanting; allegorical trifling, some of it of the most singular description, is found flourishing in luxuriance. We need only briefly allude in this connection to Rieger's *Contemplations on the New Testament,* and Bengel's *Gnomon.* The man who knows these two books needs no recommendation of them. The man who wants to make himself acquainted with the scholastic exegesis in short compass will find De Wette's Commentary serviceable.

1. *The Apostles' Calling, Acts* i. 3–8.

Upon this point compare what has been said already, Part I. 3 (p. 84 ff.), in discussing the subjective requirements for the discharge of the ministry; and further, *Christliche Reden,* II. 9 and VI. 30.

2. *The Immediate Inward Preparation for the Reception of the Spirit, Acts* i. 12 ff.

(1.) In place of the earlier scattering after the first departure of the Lord, after His death, there is now brought into view a *family fellowship,* which maintains an independent existence in the name of Jesus Christ. The natural foundations for this were now ready; the members were no longer kept outwardly united by their

common position as learners in the school of faith; that had been succeeded by a common conviction of faith and a union of heart with the Lord which had been purified in the school of suffering through which they had passed, and had developed into independence, and their common life-calling also stood immediately before them as a common call from the Lord. These are essential conditions of harmonious co-operation even in outward things, natural foundations of a self-contained society. Resting upon such an inward foundation, the society is not held together by a framework of outward rules; it is an inward result, a natural product, a fruit. Wherever, and to the extent in which, it is not this, it is unnatural to establish societies, and doubly unnatural to make them matter of obligation. It is this that determines whether outward union is to be a blessing or whether it is to be unproductive and mischievous. When the inner life has a common source in the truth of God, has developed a solid character, and has laid hold of a life purpose, a life aim, although there be in it varying degrees of attainment, union is a means of blessing—it exercises a strengthening, supporting, formative influence as well as an influence to cleanse, to preserve, to prune.[1]

(2.) The occupation of the disciples in this interval,

[1] Regarded from this ecclesiastical standpoint, the assemblies of the disciples were conventicles. Regarding them Bretschneider has weighty directions in his *Vertraute Briefe über die wichtigsten Grundsätze und auserlesene Materie des protestantischen geistlichen Rechts*, 1761, with preface by Karl von Moser, new edition, 1861, particularly Letter ix. Wächter, too, in his *Life of Bengel*, p. 188 ff., contributes excellent remarks in this connection.

when they were passing from school into life, is seen from ver. 14 to have been particularly *prayer*, προσευχὴ καὶ δέησις (the latter word being added in the *textus receptus*). προσευχή may be used of all prayer; standing along with δέησις it is to be taken in a special sense, cf. 1 Tim. ii. 1. δέησις is prayer proceeding from a sense of need and want, petition, an imploring of divine goodness and grace. προσευχή in its special sense is adoring prayer, the uplifting of the soul to God and losing it in Him—in His glorious character and government. But it includes also prayer in which the soul vows to God and seeks satisfaction for its desires, this being all implied in the meaning of εὔχομαι, to praise, to extol, to vow, to wish. Anton admirably brings out the meaning: "Adoration was the act which immediately followed upon the ascension of Christ; this was an *actus majestaticus*, and the immediate effect of it was *adoratio religiosa*, Luke xxiv. 52. But at the same time they did not forget that they had still to abide in the world, cf. John xvii. 15. In the world δέησις followed as a necessary consequence, prayer on account of all their impending need; they submitted themselves in quiet resignation. As in adoration there was an *elevatio mentis*, not arbitrary in its character, but flowing from the contemplation of the ascension, so in δέησις there was a *submissio mentis*, because they had to think of all they might still have to encounter in the world; this they have then committed together into the hands of God. Exhort a man to προσευχή, and he says, Yes, thou knowest not my need; answer, Include it—it is quite

compatible; but before that there is, of course, a fight with his ill-nature, with his hurry, his impatience; but now the man is a pliant being."

It is not said that this common prayer of the company of disciples is audible prayer by some in behalf of all, or by all in succession. The New Testament rule is "to pray in secret," Matt. vi. 6; cf. 1 Pet. iii. 4. Audible prayer before others is thus the exception, as is also prayer in the name of others; this last must be short, saying a great deal by its intensity, not by reason of its extent, and so comprehensive as to have room for the different stages of the inner life of those who are to join in the prayer. Already in Luke xi. 13 prayer is designated as a special means of preparation, and as a condition for the reception of the promise of the Spirit by our Lord Himself. The promise does not do away with asking as superfluous—asking is just the personal taking and appropriating of the promise as a grace flowing forth from God. Besides, in the very time of waiting, when the outward activity in service is suspended or has not yet begun, prayer is, and continues to be, the constant occupation of the clergy. So, too, after the occurrence of important experiences, prayer is the chief means of confirming and hallowing the momentous impressions derived from what has been heard and experienced.

(3.) Every union of disciples of a more spiritual kind, as well as communion with God in prayer, and all preparation for decisive acts in the life and in the calling, have their natural and fundamental condition in

retirement and withdrawal from all unnecessary communication with the outer world, especially from communication with those who would prove dangerous to the new life. We must first become firmly united in ourselves and with one another, and be anointed with the power of a spirit which is stronger than the power of error and deception; the senses must be exercised to distinguish between good and evil, between a true and a sham Christianity, to test what is the divine will and what is simply human will and counsel; we must not wish to put forth our Christian activity outwardly and seek after incompatible associations, for that is merely leading ourselves into temptation, or wishing to overcome a series of temptations, before we have even overcome the main temptation—the temptation to seek our power in outward things, to set before our eyes outward effects, the judgments and the projects of men, things which only have their power and splendour in time. The Lord Himself went into retirement even after His anointing with the Spirit, in order thoroughly to prepare the way within Himself for His victory over this main, this first temptation. Even if we have been already in a general way made strong in spirit, the rule as to retirement and withdrawal recurs every time with added force, when times of inward fermentation occur, crises of development, when it is incumbent upon us to prepare for something higher and more difficult, for new labours and so forth. It is told of the Lord Himself, for instance, Luke vi. 12 ff., that He withdrew to a mountain before He chose the Twelve; He who was

being manifested as Son of God, manifested by a moral process, not as perfected from the beginning. He required to be made perfect by obedience. This is the development of a son of God in the reality of human nature.

(4.) Specially noteworthy, further, is *the use of Scripture*, Acts i. 16 f., 20, 22. The correct and important rule lying in general at the foundation of this use of Scripture is as follows: For the occurrences of life, and especially for what in the course of waiting and preparing for their future mission is calculated to disturb and perplex and make them waver, which must have been the effect upon the eleven of the perdition of Judas and the gap thereby caused in the predestinated number of the Twelve,—for this faith seeks light, right, that is guidance, and comfort in the Scriptures, and esteems the words spoken therein as spoken by the Holy Ghost (cf. Matt. xxii. 43, and Mark xii. 36).

Faith in this way puts matters of experience into connection with the laws of the divine economy (δεῖ). But it may be asked whether the disciples, who have not here as yet the authority of inspiration, did not go too far in their application of the Scriptures (ver. 21 f.). They do not remain content with applying passages of Scripture, which (Ps. lxix. 26, cix. 8) treat of children of God in general, to the concrete case of Judas, in order to understand the perdition of Judas in its scriptural bearings, and to wait in good hope for God to supply the loss; they do not wait for this, but draw their independent conclusions and inferences for their own action, completing their own number, even though

it be by resorting to the lot, vers. 23–26. The use of the lot shows that they were aware that the Lord alone could give a call to the apostleship, ver. 24; but notwithstanding, they of their own motion limit the Lord's choice at once to their own circle, ver. 21, and in this circle again to two persons, whom they themselves nominate, ver. 23. But if the Lord Himself did not fill up the vacant place, during the forty days of His presence among the disciples, all the while having clearly in view the services they were to render as His witnesses, and even when He said to the eleven: "Ye shall be my witnesses after ye receive the Holy Ghost," did not see that there was any occasion to say anything whatever of a successor to Judas before they received the Holy Spirit, or to add such a successor to their number; if He had expressly counselled them to wait until the day when the Spirit should be poured out, then all the more should they have been able, and have felt it their duty, to wait at least till they received the Spirit.[1] Neither have we a single word from the lips of the Lord to justify the introduction of the lot into the New Testament; as little is it anywhere else afterwards mentioned or recommended or employed, although the choice of deacons in chap. vi. would have been an analogous case. It is remarkable also that Matthias, who was thus chosen, should never afterwards appear upon the stage of the apostolic

[1] Stier asks, not without reason, Was this election and casting of lots the waiting prescribed to them, and did the receiving of another, predicted in the psalm, invite them to waiting or to choosing?

history; instead of him Paul stands out all the more prominently among the apostolic band,—Paul, who received his call directly from the Lord without aid from the eleven and without having been of the old circle of disciples, Acts xxii. 14 f. and xxvi. 16; and for all that, the apostolic number is never enlarged to thirteen, but the number twelve remains the canonical number, Rev. xxi. 14, as the Lord Himself had originally fixed it, without having confined the original number of the apostles to the tribes of Israel,—so far from this He has commended the heathen to them all, Matt. xxviii. Accordingly either Matthias, appointed by the disciples, or Paul, called by the Lord Himself, falls outside the number of the Twelve.

We must keep steadily in view that the time between the ascension and the outpouring of the Spirit was, in general, and especially among the disciples, a time of transition from the old to the new dispensation; the action and the speech of the disciples, therefore, inasmuch as the endowment with spiritual power ordained by the Lord Himself to fit them for their ministerial work had not yet taken place, are not to be accepted as an infallible pattern, and it always remains, in the nature of things, a permanent principle, that we are not entitled, in reliance upon expressions of Scripture couched in general terms, to forestall the providence of God in special cases and wish to limit it, wish to dig the channels as it were for the fulfilment of His word—to determine the means by which He is to make good any deficiency which still exists.

But as far as the lot is specially concerned, no matter what opinion we may hold regarding its use in the case before us, we are at all events not at liberty to deduce from it the general principle, that the lot is admissible in cases where a decision has to be made upon a subject, the right determination of which is beyond the capacity of man. Only in this passage and nowhere else in the New Testament is the lot mentioned, and here the object was to choose an official who, according to the conception of the office, could not be chosen save by the Lord Himself. In the Old Testament the lot was a divinely authorized institution for the dispensation that then was; but this very thing implies that it has no such authority in the New Testament dispensation. In the latter we are directed to the guidance of the Spirit, for the knowledge of the divine will—to the testing and understanding of the divine will by the teaching of the divine word, Rom. xii. 2; Eph. v. 17; Col. iii. 6; 2 Tim. iii. 15 ff.; Heb. v. 12 ff.

It is well known that the casting of lots is a recognised usage among the Bohemian Brethren. Bengel, in his *Sketch of the so-called Brethren*, has put this dilemma: "The Bohemian Brethren are either like the early Church before Pentecost, or like the Church after it. If they are like the Church before it, why do they already go into all the world? (Acts i. 4). If they are like the Church after Pentecost, and possess the Paraclete, why do they still make use of the lot which the apostles made use of only in Acts i. 26 but not in Acts xvi. 7, or at any other time?" Besides, to give

the lot such an extensive use as to make actions which by the word of God are left to the exercise of personal freedom and individual choice, such as marriage covenants, dependent upon the lot, is an arbitrary invasion of the sphere of the one Lawgiver and the system of nature ordained by Him.

3. *The First Testimony before the World, Acts* ii. 14 ff.

(1.) Let us look first at the external situation and the special attitude of the audience in whose presence the discourse is delivered, and let us see how the character of the testimony corresponds.

a. The audience forms a mixed multitude, gathered from various lands, and, we may assume also, of different ranks, ages, and sexes. But not only are all one in being sinners who need repentance and new life in Christ, as Jews and Jewish proselytes also they are already more or less prepared, by a previous course of divine instruction, to receive the direct proclamation of Christ; they are familiar with the Holy Scriptures, and accustomed to accept their words as authoritative. Moreover, they have been connected with the life and conduct of Jesus to the very end, partly by personal contact and partly by information regarding it, ver. 22. They furnish, therefore, points of contact inwardly and outwardly for a direct testimony concerning Jesus as Lord and Christ (contrast the course of Paul's discourse at Athens). The full testimony concerning the resurrection and ascension of Christ was the neces-

sary complement of what they had already heard and seen, and of what they had in part certainly also believed, John ii. 23 and xi. 45.

b. The subject, and the plan, of the testimony are determined accordingly, but not in such a way that the statement "Jesus is the Christ" should be prefixed to the discourse as a formal announcement; the testimony rather advances towards this like the shaft to its point, ver. 36, and therewith is connected at the same time the special application, ver. 38.[1]

The hearers find themselves fixed between their sinful past (Ye have crucified Jesus, ver. 36) and the new epoch when the promise begins to be fulfilled before their eyes—arrested at the turning-point between two momentous spheres of life, and thus they are directed to the two fundamental and momentous acts: μετανοεῖν, and βαπτίζεσθαι which has μετανοεῖν for a preliminary. The one act parts them spiritually from the past, the other unites them spiritually to the future, which, however, has become to-day. The great thing in such cases is to get the principles thoroughly established in the heart, the ἀρχαί, out of which the twofold development can be unfolded for coming to Christ, the putting away and uprooting of the old, and the cultivation of the new. In accordance with the decisive character of the whole situation, the address has to

[1] Our preachers are stiff people who stand up above and speak, but not directly to their hearers, rather in general terms—to the blue of heaven instead of the blackness of the heart of man. Fénélon gives this unfruitful style of preaching the go-by in his *Dialogues sur l'éloquence;* cf. also introduction to *Leitfaden der christlichen Glaubenslehre.*

concentrate attention upon decisive and fundamental truths. Thus the whole plan of the address of the apostle is directly adapted to the production of a decisive effect upon the audience.

Let us see, further, how in accordance with this aim the address takes shape and proceeds. The resurrection of Jesus Christ, His exaltation, the outpouring of the Spirit, are the new Messianic cardinal facts which, since Jesus had gone from this earthly scene, had come into it, and which at the same time place the death of Jesus in its proper theocratic light. Regarding these cardinal facts, testimonies both from Scripture and from experience are adduced. Thus testimonies from prophecy, and testimonies from history, that is, facts, are interwoven in the discourse (testimonies from prophecy: ver. 16 ff. with reference to the outpouring of the Spirit; ver. 25 ff. with reference to the resurrection; ver. 34 with reference to the ascension; and between them the historical facts, vers. 22–24, 32 f.). Moreover, God's action and men's action are placed side by side, to show how God glorifies Him whom men have slain, vers. 23 f., 32 f., 36. This juxtaposition has the effect both of humbling and awakening, and so it comes that the great announcement, ver. 36, affects their hearts as the deep-penetrating point of the whole, ver. 37. For those then who, thus affected, see themselves fixed between yesterday and to-day, between prophecy and reality—that is, fulfilment, between God and themselves, the crisis is settled by the application of ver. 38 ff.

Following these cardinal points in the discourse, resulting from the attitude of the audience, let us consider further *the course of their development.* This also corresponds to the peculiarity of the place. John iv. 35–38 here meets its fulfilment. Jerusalem with its guests at the feast, is the field which for years, at the feasts, had been the scene of the Lord's own labours, of His teaching, His miracles, His sufferings; among the beholders of His death (Luke xxiii. 44–48) this field, as far as it was the Lord's, had been brought to its full maturity; likewise also had the labourers already received their divine equipment and commission, Luke x. 2. It was now of the utmost importance, without being obliged first specially to cultivate the field, to reap a speedy harvest of the first-fruits, of that part which had ripened through what had already taken place; and in this discourse of his, one may say, Peter verily puts in his sickle to the harvest. The prophetic declaration as to the sign from God which had happened under the eyes of all, forms the handle, vers. 16–21. Then the apostle joins on the iron, so to speak, beating it out from God's counsel and God's work, proceeding first on the lines of the life of Jesus as a man who in life and in death appears as one sanctified by God's power and counsel, vers. 22–24. Then the discourse turns back to the Old Testament witnesses speaking by the Spirit and pointing to the victory of life over death by the Holy One of God, vers. 25–31; further, ver. 32 f., taking a sharp turn from prophecy to the outpouring of the Spirit which had just taken place, the testimony rises in ver. 34 f. to its

culmination: the Lord, designated by David himself as his Lord, exalted by God to the divine throne—that is the culmination in which the long-revealed counsel of God, and the newly-transacted works of God, are united: "The crucified sits at the right hand of God, sure of the victory over His enemies." Thus, in the next place, the reaping, ver. 36, is directed to the whole house of Israel, and what falls under the scythe is bound and gathered into the Lord's garner, ver. 37 ff. It is the work of the reaper, through the whole discourse.

Let us consider it further from a point of view different from this historical one, viz. from the psychological point of view. Precisely as the whole plan and development of this first testimony correspond, as we have seen, to the historical situation, that is, to the character of the scene in which it takes place, equally precisely does it agree with—

(2.) *The inner situation and the special frame of mind of the audience.—a.* The pith of the audience was composed of, ver. 5, ἄνδρες εὐλαβεῖς of every nation. Therefore, even if we give εὐλαβεῖς a wide meaning, they are at least people guided by a sense of religious need, religiously disposed or pious people. As they beheld the disciples praising God and saw what followed thereupon, there arose in them a stirring of soul which is described as amazement and wonder, ver. 7. They reverently acknowledged in what they heard and saw a mighty work of God, ver. 11; but at the same time they knew not how to explain its nature and significance, and so they eagerly looked for its further development,

ver. 12. The prevailing feeling therefore was a purely religious impression, full of vague foreboding—but at the same time the foreboding of a divinely great proceeding, and eagerly directed to its further disclosure. From this prevailing feeling, again, there came to the surface, ver. 13, in others a spirit of thoughtless mockery which sought to ward off the deeper and more serious impression by means of an explanation recklessly and contemptuously flung out, — διαχλενάζειν, strengthening the simple form, literally, to drag through scorn—to drag about in scorn. This expression of opinion itself belongs to that order of wit which readily occurs to the frivolous mind of the world when it encounters anything which transcends its horizon, especially its religious horizon ; a similar case is found Luke vii. 34 ; Acts xxvi. 24.

Both these frames of mind, the earnest feeling of the religious and the frivolous temper of the irreligious, required the apostles to give a correct explanation of the proceedings, which had been partly not understood and partly misunderstood, or rather misconstrued.

How then is this done ?

b. The discourse first addresses itself to the misconstruction, ver. 14. Scornful feelings and expressions regarding what is sacred are not always to be simply ignored and treated with silent contempt, even if the scorn in the first instance is directed against persons as here. They are not to be passed over when it is seen that sacred interests themselves are thereby affected, and the sacred impression which has been made

is suffering thereby. To meet such frames of mind or expressions is a paramount duty, in order to nip them in the bud and to make room for correct views; nevertheless, the scorn here is not treated as an act of high treason. Neither is like returned for like, scorn for scorn, since it was holy things that were here the subject; the refutation is thoroughly serious, even though it does not go into particulars. Where the scorn is only a ripple on the surface, and where, as in this case, the immediate object is the harvest, the reaping of the ripe fruits—of those who welcome the sickle, the great thing is a short reply, and that, as far as possible, by appeal to *the evidence of their own eyes*, presenting a firm front, with a strong clear voice, ver. 14. *ἀποφθέγγεσθαι*, to sound forth, to proclaim with emphatic force, is specially chosen for the utterance of inspiration, cf. ii. 4 and xxvi. 25; in the Septuagint, accordingly, it stands for נִבָּא, *e.g.* 1 Chron. xxv. 1; it was also imitated by the false prophets, Ezek. xiii. 19 and Micah v. 12. In addition to this we have next the reply through *evidence addressed to the understanding*, ver. 15. *ὥρα τρίτη*, nine o'clock in the morning, therefore early in the day, and likewise the first hour of prayer, when the morning sacrifice was offered in the temple. Drunkenness at this time of day would therefore presuppose a company of notorious profligates. Anton says: "That was a distortion of the facts, for which the word *σκολία* (ver. 40) is also forthcoming." The reply goes on farther in a direct fashion, looking the opponents straight in the face, so that men perceive

the speaker's good conscience—not merely by hints and in roundabout ways. But at this point a break is made, and with ἀλλὰ τοῦτό ἐστι there follows a rapid transition to the positive statement of the real facts of the case. The reply is not followed by anything to excuse the offenders; on the contrary, after the short, frank defence, the truth is left to have its further effect upon the mockers with its sting. Where, with fine tact as it is called, a well-known offence is merely hinted at, men listen with twice the eagerness, and the persons concerned feel doubly hurt. Straightforward truth alone can produce the result recorded in ver. 37, and then, ver. 40, a frank word makes a separation between those who are under the influence of divine drawing and calling, and those who follow their own inclinations. At critical moments, when direct opposition to what is divinely great and true is only beginning, but yet is necessarily exercising an influence at variance with the correct general impression to be made, then a directly polemic attitude is assumed—only, however, in the form of a brief defence at the commencement and a sharp cutting up at the close.

But, as already noticed, Peter has, besides the misconstruction with which he has dealt, another *frame of mind* before him, which is *already*, though in a manner as yet undefined, *under the influence of powerful religious impressions*, and waits for further disclosures of the truth which has in the first instance laid hold of it. This attitude requires a suitable

treatment of the divine fact from which the excitement arose and which required to be made plain to the understanding. How then does the discourse now proceed? Although the address does not at once treat those who are light-minded, in the circumstances above mentioned, as opponents of the cause, and does not reject them till the testimony has reached its decisive culmination, just as little from the outset are those who are still undecided in their religious convictions, although their disposition is earnest and sympathetic, represented as special friends of the cause. A beginning is made rather in a general way, embracing all,—first in the address, ver. 14: "Ye men of Judea and all ye dwellers in Jerusalem," which is always repeated as the cardinal facts are mentioned in the discourse, vers. 22, 29, 36, and further with a summons which regards the whole mixed multitude as capable of instruction and requiring it, ver. 14*b*. The style of speech is simple, neither showing nor exciting special favour nor disfavour; it is concise and has a solemn earnestness, at the same time free from affectation and pathos, claiming attention as a duty.

Having, up to this point, considered the discourse in the form of its delivery, we proceed now more closely to *the unfolding of its contents.* The εὐλαβεῖς and the διαχλευάζοντες are answered from the divine word which judges both classes, vers. 16–21, from Joel iii. 1 ff. The apostle thus appeals to a tribunal to which every man remains answerable, even though he does not submit himself to it, a tribunal whose sentence can only

properly reassure those who are of God, even in things which they do not as yet see and understand; whilst it isolates wilful opponents and brands them as those who are not of God, so that they are divested of moral authority in the eyes of those about whom divine truth in the first instance concerns itself—the God-fearing friends of truth. Before this tribunal—before the divine tribunal, a decision is specially given by Holy Scripture with regard to the searching question, ver. 12, *τί ἂν θέλοι τοῦτο εἶναι*, as well as with regard to the positive explanation: "It is drunkenness." As against this personal view of the matter, the person of the speaker had come into the foreground (ver. 14) with the utterance of a good conscience claiming respect from friend and foe. But in ver. 16, where the cause (*τοῦτο* and no longer *οὗτοι*) is involved, the person retires into the background, and the question of those who have already a vague sense of the mighty work of God, as well as the perverted views of the rest, are placed full in the light and right of the divine word. On the one hand, this brings out grace in its innermost and most comprehensive operation, pouring forth the Divine Spirit, without being bound by fleshly limitations, by distinctions of sex, or age, or rank, ver. 17 f.; on the other hand, judgment is also exhibited in its majesty as ruling throughout the heavens and the earth, ver. 19 f.

In those who are under the influence of powerful religious impressions, the prophetic future and the present which amazes them, blend together to produce a combined impression and to afford mutual illustration.

The religious foreboding and eager expectation of the εὐλαβεῖς gain *light* and find support in a clear and firm conception—the conception of the Spirit of God poured out upon all flesh, which, however, as the Holy Spirit, has also its judicial side. And it is just in this that the scoffing spirit receives its *correction*, quietly it may be, but forcibly; in the earnestness of divine judgment involved lie the awakening and the exhortation not to sport with what is serious and holy, to value aright and to lay to heart the decisive character of the hour at which they have arrived. But all this is not set forth with words of description or merely discussed as doctrine, leaving it to the hearers to get into the right frame of mind, neither are they summoned thereto as a secondary thing: the whole course of the speech is so ordered that the right disposition is begotten and produced in all who do not wilfully oppose it, but yield themselves up to it, ver. 37. The truths which produce the right disposition in the soul force their way to the heart in close succession. Even in ver. 21 the conclusion of the quotation from the prophet of itself serves this purpose; there lies in it a hint of universal love (πᾶς), along with an indication of what is to be done (ἐπικαλέσηται) and what is to be gained—according to the connection with ver. 20—on the day of the revelation of the Lord. But that which the prophet first states broadly and indefinitely—calling upon the name of the Lord and deliverance—the apostle has to define more closely, because he had to point to the Lord as already manifested, and he has

a salvation to offer which has already appeared, 1 Pet. i. 10 f.

Who, then, is this prophetic Lord, who is proclaimed as the universal Saviour, as the bringer of salvation? This was the question which was made so important through the previously mentioned words of the prophet, but was not solved. The question is not proposed in so many words as an express subject, but it is actually raised in the people's hearts. How, then, is this question treated? Let us compare, first, ver. 22 with ver. 36. There we find at the commencement, the man of God, and at the close, Him who is made by God both Lord and Christ. Thus an advance is made from the lowly and known to the unknown and the higher, by going (vers. 23–35) right through the facts of the resurrection and the outpouring of the Spirit, which by Scripture are placed side by side with the crucifixion. But it was in the crucifixion that there lay the Jewish *σκάνδαλον*, involving the severest conflict of the people with the Lord who called them, and threatening to bring upon the people the Lord's severest judgments. How wisely the apostle's discourse deals with this most tender and yet most decisive point! By means of the quotation from the prophet Joel, the apostle had made them realize the decisive character of the present moment. His hearers were subjected to the twofold impression of grace and of judgment: "in the last days shall both attain to their highest revelation." In this way a psychological preparation was made, leading directly to the remembrance of the crucified. There

needed again no apologetic speech, no words of precaution or of ingratiation before venturing to touch the tender point. With simple earnestness, appropriate to the hour and the cause—certain, from what had taken place before, of making an impression—the brief words are spoken: "Ye men of Israel, hear these words," ver. 22. The discourse starts from what is already firmly fixed in the hearer's own consciousness as a fact; it assumes no more. But that is stated as a matter of certainty ("as ye yourselves know"), with all definiteness and not merely as a matter of probability.[1] Thus are all the chords of memory touching the greatness of Jesus of Nazareth, His numberless wonderful words, works, and deeds of kindness, drawn tight with strong grasp. By this means the powerful impressions which that admittedly divine greatness of Jesus produced among the public during His lifetime, were again to take effect on souls.

All the more strongly, however, does the contrast, by

[1] The reading which places ἀποδεδειγμένον after ἄνδρα is to be preferred to that which places it before it, and which Tischendorf in his mechanical fashion has adopted. ἄνδρα ἀπὸ τοῦ Θεοῦ go together like φῶς ἀπὸ τοῦ οὐρανοῦ, ix. 3, and τὴν ἀπὸ σοῦ ἐπαγγελίαν, xxiii. 21; He is proved to be a man of God, an ambassador from God, by the generally known miracles which God wrought by Him. The connection with ἀποδεδειγμένον (a man approved by God, by mighty works which God did by Him) would be feeble and stiff. δυνάμεις denotes the inner side of the miracles, in so far as they are an expression of divine power; τέρατα is the external manifestation of miracles, in so far as they are the expression of extraordinary might; σημεῖα denotes the spiritual and ethical significance of miracles, in so far as divine truths, particularly those of divine grace, are exhibited in them. In the connection of ἀποδεδειγμένον with εἰς ὑμᾶς lies the subjective purpose and effect of the proof as aiming at their hearts.

the deed which they had done upon this man, press upon their souls, and this is likewise in ver. 23 briefly expressed in its naked truth: "Him have ye by Gentile hands crucified and slain." The crucified is at the same time represented as "delivered up by the determinate counsel and foreknowledge of God," as delivered over to violence. The deed of violence perpetrated by men is thus placed at once under the limitations of the free counsel of God, and this is done before the deed itself is mentioned. Thus were they made to feel to the full that their deed was a deed of the basest violence, not a token of human superiority or a signal victory on their part over the divine greatness of the man: "Him being delivered up by the counsel of God have ye taken." Just at the point where they might most plausibly and readily have been able to fly off into insolent self-satisfaction, they were led by these words to realize within their souls: "We have presumptuously striven against God, and whilst our counsel and power over Jesus seemed victorious, it was serving only the divine plan and almighty power." And thus now also, ver. 24, the hand of God interposes swiftly with the miracle of the resurrection, whereby divine decree and divine power appear justified.

But the *resurrection* of Jesus, the impossibility that He should be holden of death, required now to be brought clearly into view within the horizon of the audience, in connection with the divine decree and with the character of Jesus as a man of God. A quotation from Ps. xvi. 8 f., in vers. 25–28, serves this purpose.

In this passage an acknowledged man of God is the speaker and expresses the assurance of His indissoluble union with God; and, in virtue of that union, death appears to Him as approaching indeed, but passing into the perfect victory of life, so that the body does not experience corruption any more than the soul the condition of Hades (cf. Beck, *Lehrwissenschaft*, p. 526 f.). Stedfast, reciprocal union with God appears, therefore, to be the ground of a future victory of life over death in soul and body. In whom, then, is this perfectly fulfilled? That remained the question. It was necessary in dealing with this question, on the one hand, to represent David himself as a man in whose person the words had not attained their full reality, but still await their realization, in so far as he had experienced corruption and still belonged to the realms of the dead; he had met the common lot of mankind. This is brought out plainly and boldly in ver. 29 as a self-evident truth, without fear of offending the national feeling of reverence towards David; it was necessary to present the obvious truth in order to pass from it to the higher truth. This is the one side, which shows that the hope which was expressed, the victory of life over death, was not directly fulfilled in David. But, then, how came David to use these words of hope? This leads to the other side: there it was necessary, as regards David, to advert to his prophetic attitude and to the Messianic promise definitely given to him; by this means a foundation was laid for having the reference to the promised Messiah, in the words of David before

quoted, acknowledged, ver. 30 f. Only in the Messiah, according to the prevalent Messianic idea, have all union with God and hope of life their fulfilment, and thus David could expect deliverance from death for his flesh and for his soul only from the Messiah who was to come; his hope of life, therefore, presupposes prophetically the resurrection of the Messiah,—but for the actual fact of this resurrection in the person of Jesus we all appear as witnesses, ver. 32.

By means of the opening portion of the discourse the sense of the greatness of Jesus as a man of God was already awakened, His death was made a subject for humiliation before God, and at the same time a subject of divine decree; and thus, in souls which had once been led thus far, the light of the victory of life over death, as David predicts it in his forecast of the Messiah, necessarily fell upon Jesus; He being certainly, on the one hand, represented as a man of God, by signs and wonders, as David and other saints never were, and there being certainly, on the other hand, a hundred and twenty persons standing before them bearing their united testimony to the resurrection of this God-Man. Jesus is thus proved as a matter of fact to be the *Χριστός*, ver. 36, in other words, the Messiah, who could not fall under the dominion of Hades; and from the idea of Messiah there proceeds as a self-evident consequence of what followed, the exaltation to the right hand of God,[1] the position of the Messiah at the

[1] τῇ δεξιᾷ is not equivalent to ἐκ δεξιῶν, ver. 34, *at the right hand*; for this construction of the Dative there is no certain example to be found

centre of creation, His dignity as Lord, ver. 36, as well as the outpouring of the Holy Spirit, that is, of His own divinely possessed Messianic substance. This assurance of the Messianic exaltation of Jesus is at the same time sealed as a matter of fact by reference to what they saw and heard, and this again is brought into connection with a further testimony of David, ver. 34 f. The evidence of experience and the evidence of Scripture are again combined, vers. 33–35, as a powerful confirmation of what is preached. After the development of the Messianic dignity of Jesus has been thus on psychological and scriptural principles profoundly and securely wrought out, the testimony reaches in ver. 36 f. its most impressive and culminating point; it is now in a position to make the most definite demand for a clear and strong conviction on the part of the whole house of Israel. The act of God glorifying Jesus, and their own act in making Him a curse, are once more placed side by side, and the presentation of these two things to view drives their souls — without the application of any special means for the purpose—to the Jesus they had disowned, who was now so powerfully vindicated.

Ver. 37 announces the natural result. It is a staggering heart-thrust, a piercing of their inner being at the remembrance of Him whom they had outwardly pierced, ver. 23, and the question is no longer, What is the meaning of the things we see? It

in the New Testament. τῇ δεξιᾷ means *by the right hand*, that is, the exercise of the power of God, Eph. i. 19 f.

is rather, What are we now to do? They acknowledge and feel that it is their very selves that are concerned, that it is their own future state that is to be decided.

But the completion of the testimony in the apostle's discourse consists, ver. 38, in getting the fundamental truths which should determine the transformation of the inner life impressed upon their pierced hearts; and this is at once followed by the healing of their wounded hearts, through pointing them to the forgiveness of sins and the gift of the Spirit, of which even they may become partakers under the conditions prescribed. In doing so it is further expressly brought out in ver. 39 that this fundamental promise of Messianic blessing is destined for all, wherever God's call shall reach and find an entrance. In this verse the application is found of that which was announced before by the prophecy of Joel (*ἐπὶ πᾶσαν σάρκα* κτλ.), and so side by side with the immediate reference of the promise to the persons immediately addressed, there is brought out, ver. 38, the universal reference of the promise by *τοῖς τέκνοις ὑμῶν καὶ πᾶσι τοῖς εἰς μακράν*, all even to the farthest distance. As the second of these expressions denotes universality with reference to space, the first denotes universality with reference to time. *τέκνα* refers to posterity, *liberi*, not to childhood, *infantes*—the latter being denoted by *παῖδες* and *παιδία*; compare Acts xiii. 32 f.; John viii. 39; Matt. iii. 9; and contrast Mark x. 13 and Matt. xviii. 2. By the final clause, however, *ὅσους ἂν προσκαλέσηται* κτλ., qualifying *all* already mentioned, the thing is limited and conditioned by God's

calling of men to Himself, as well as by their compliance with the invitation, that is, by the divine word which addresses the call, and the human faith which answers to it. And for this reason again, because the reception of the Spirit is a consequence of complying with God's call, τέκνα are not children in the sense of *infancy*, but in the sense of *descendants*—as in ver. 17 the words of the prophet put it, where sons and daughters are represented as speaking in the spirit, not as *infantes*, the estate of youth being there certainly brought out with special clearness by νεανίσκοι ὑμῶν. The expression, "the promise is unto your children," is the gracious counterpart of the awful curse they invoked: "His blood be on us and on our children," Matt. xxvii. 25. τέκνα therefore denotes their whole posterity, infants being also certainly included, though the promise of the Spirit holds good for them in no other sense than that in which it is addressed to the ὑμῖν and the εἰς μακράν, with whom the τέκνα are put on a level, that is, on condition of a human μετανοεῖν in virtue of the divine προσκαλεῖσθαι.

Those that are afar off are not merely the Jews of the dispersion, they are in a special sense the Gentiles, Eph. ii. 13, 17. That Peter could not have said this, because at that time he still held the Gentiles to be excluded—as people would infer from chap. x.—is erroneous on several grounds: (1) What a man says and teaches under the influence of the Holy Spirit is according to the scriptural conception of the Holy Spirit not limited to his personal knowledge, but extends beyond

his own horizon. Even the influences of natural enthusiasm carry a speaker beyond himself to a height of intuition and of utterance which transcends the scope of his own knowledge; still more is this the case with a man divinely inspired, especially under the impulse of the first inflowing of the Spirit; it remains therefore a task for the speaker himself to understand and to apply for himself in its concrete significance what he sees in vision and gives utterance to: and such is Peter's own teaching, 1 Pet. i. 10 and 2 Pet. i. 21. The explanation of the words of the Spirit must therefore not confine their sense to the probable, subjective view of the speaker. (2) But even apart from this, the entire assumption is false. Peter and the Jews generally did not exclude the Gentiles by any means from participation in the Messiah and the Messianic gift. They only believed that the participation of the Gentiles in the Messiah did not take place directly, but had to be effected through circumcision and the law, that they had to go through Judaism to Christianity; whether the calling of the Gentiles to Christ was to take place directly or indirectly, is not a subject on which our passage has anything to say; the special divine instruction on the subject was undoubtedly first given in Acts x., and given then to Peter. (3) Lastly, the mention of the Gentiles here is strictly relevant, because in the discourse of Peter the prophetic utterance was to be fulfilled: "I will pour out my Spirit upon all flesh." The calling in of the Gentiles is no more excluded through *ὑμῖν* in this passage than it is through "your sons" in

ver. 17; on both occasions the special reference to the covenant people is brought out as part of the universal reference. With the last direction, vers. 38, 39, to the way of salvation which stands free to all, and to its condition, the testimony of the apostle has reached its practical goal. That goal was to effect a separation among the perverse multitude, and to bring over those who complied with the call, to the position indicated by the leading text of the prophet, to the position of the σωθέντες, vers. 27, 40. With this the testimony is brought to its close.

(3.) *General homiletical principles derivable from this discourse.*

(*a*) *The principal law* is this: The testimonies of Scripture and of experience must be combined; not in such a way as to bring Scripture down to mere outward experience, to weaken it and to empty it of its meaning, but in such a way as to lift up what has been seen and heard and experienced, and to place it within the horizon of Scripture. It is from Scripture that judgment must be passed upon the events of life, upon God's doings and man's doings in their mutual relation; and the events of life, real life, must be employed for the illustration and enforcement of Scripture. With this law are ranked two laws besides, one relating to matter, the other to form.

(*b*) *The law relating to matter* is as follows: Genuine evangelical preaching must always combine two things in the idea of salvation, grace and judgment,—as well

as the divine coming and the human meeting, the divine call and the human invocation.

(*c*) *The law relating to form* is as follows: The whole discourse must be constructed, not only on logical, but on biological and psychological principles; that is, it must start from life in general, and particularly from the special character and standpoint of the life of the hearers, and adapt itself thereto through the whole course of its development; further, it must lay hold of the inner dispositions of the audience (some bring a mind favourable to the text, others not), must work upon them, and control them so as to bring them to a decisive frame. This requires the speaker himself above all to be in the right frame, that is, to be lifted up into a holy frame of spirit, or to have command of the elements from which a holy frame is formed, and to know how to overcome in himself, above all, the fleshly frame in its form of wisdom, of likes and dislikes, in its fear, courage, and pride, before he seeks to get the better of it in others; but the frame of mind as a whole does not consist of isolated feelings and transient emotions, it consists rather of a condition of soul through which feeling itself, thinking and willing, judgment and behaviour, are determined for or against. A spiritual frame, however, is not produced and dominated by feeling; it is a state of mind dominating the feelings, produced by well-regulated spiritual activity; it is, in the Christian sphere particularly, the result of a knowledge of the truth, by means of which the conscience and the understanding as the spiritual faculty in man become

accessible to what is divine,—the fundamental religious regards faith, hope, love, becoming the ground-tone of our heart. The truths, therefore, through which these elements of inner piety are provided, are universally and always calculated to produce or renew the spiritual frame in ourselves; and familiarity with such truths gives us the ability to produce or confirm the same frame in others. It is a chief means, therefore, for putting ourselves and others into the right Christian frame of spirit, to lay up a right heart-treasure out of the word of God, not merely a treasure in the memory —to nourish ourselves continually from this word, and to pray for the Holy Spirit; 1 Tim. iv. 5 furnishes a good illustration, although it has reference only to a special case. In this passage it is the holy frame of mind in the enjoyment of earthly gifts that is specially mentioned, and in this connection the knowledge of the truth is set forth in ver. 3, while in ver. 5 the word of God and prayer are emphasized as means to the holy frame of mind and treatment of the gifts. To enforce these truths is, according to ver. 6, the work of an able steward of Jesus Christ, for which *τρέφεσθαι τοῖς λόγοις τῆς πίστεως* is earnestly commended.

From the general homiletical principles indicated, special principles may also be derived, as, for instance, with reference to the knowledge of the truth as the foundation of the whole. (1) Every sermon to every audience is to be constructed with a view to the knowledge of human sinfulness and divine salvation, and for

this purpose men's doings and God's doings are to be placed side by side. (2) In doing this we are to lay hold of the sinful character in its special manifestations, and of truths already beyond dispute. In the decisive and critical moments of life the decisive and fundamental Christian verities are to be applied. (Excellent counsels are to be found in Sailer's *Concise Admonitions to Young Preachers*, p. 40 ff.; and in Kierkegaard on *Self-Examination*, p. 58 ff.)

4. *The organization of Christian Churches or fellowships*, Acts ii. 40–47, vi. 1–7.

(1.) The *fundamental conditions* we find stated in Acts ii. 40–41. In the previous testimony of the apostle, which was designed to gather souls to Christ, the idea of the καλεῖν plays a leading part, and here, ver. 47, it issues in an ἐκκλησία. Let us go into these points more minutely. In what precedes, an ἐπικαλεῖσθαι, a calling on and a calling for the Lord on the part of men, is mentioned, ver. 21, as a condition of personal salvation; and there is mention further, ver. 39, of a saving προσκαλεῖσθαι on the part of God. As a sequel to this we find, ver. 40, a παρακαλεῖν on the apostle's part, by which the divine salvation is brought home to the persons concerned. The ἐπικαλεῖσθαι, the calling on the name of the Lord on the part of men, derived authority from the words of the prophet, and is here laid down as essential to personal salvation. To this calling on the Lord—this calling for help on man's part—there is attached the προσκαλεῖσθαι, ver. 39,—

likewise borrowed from the prophet Joel,—at the close of the apostle's speech, denoting a calling to Himself on the part of God. The expression "the Lord our God," however, ver. 39, obtains a specially definite significance when taken in connection with ver. 36, where Jesus is described as He who has been made Lord by God; the designation "the Lord our God" thus leading us to recognise God in His oneness with Jesus, or, more correctly, Jesus in His oneness with God, while already, ver. 33, there had likewise been mention both of God as the Father and of the Holy Ghost. In this way there was laid the foundation of the *Christian* knowledge of God, the whole system grouping itself around Jesus as the Lord, and this Lord being at the same time represented, in connection with ver. 21, as *σωτήρ*.

It is, besides, well worthy of remark that, in this endeavour to win souls for the kingdom of God these chief elements in the Christian knowledge of God are not expressly set forth in a collective form, as they are, for example, in the epistles to believers, or at the baptism of believers, but are scattered throughout the speech, requiring to be sought out and brought together, as used to be the case also with our Lord's own utterances. Why is this? Because the knowledge of the truth is not acquired like the articles of a creed; it must be sought and struggled for, if it is to be a wholesome, living knowledge; a man must show himself worthy of the truth. It is only souls that give heed, that seek and strive in an earnest spirit, only

disciples who will learn for themselves, that the Lord desires—not simply hearers who learn by rote, or professors of the faith who repeat formulated truths. The former alone are fit for the kingdom of God, they alone are open to receive its salvation. Accordingly, it was only attentive hearers, longing for salvation, who found out from the apostle's speech that Jesus whom God hath made both Lord and Christ, has God for His Father, and that He is God's Son in so eminent a sense that it is in His oneness with Him that God is "the Lord our God that calls,"—to call on whom is necessary to salvation. This God of salvation who is to be called upon, Himself calls men unto Him, that is to say, He draws them to Him by the word.

The revelation of the Lord Jesus Christ, then, as the Saviour given by the Father and as the giver of the Holy Spirit, is the revelation of the Trinity which the New Testament call is the means of bringing out, and which leads to men's calling upon this Lord. This revelation—the gospel—is the divine means which produces in the man himself the condition necessary to salvation, namely, the calling upon the Lord, and puts within his reach the enjoyment of salvation. It is thus the divine means of instruction for personal salvation (Rom. x. 13 ff.). The apostle, and therefore every human witness, is only a minister of the call conveyed in God's word; in his testimony he has to divide this word *διαμαρτύρεσθαι*, ver. 40, in order to produce, as the result of God's calling men unto Himself, the calling upon God on the part of men. With this is combined

still further the special address to individuals, παρακαλεῖν, which means literally to call to, talk to. This refers to those persons who have been arrested by the previous general testimony, and are to be separated from the rest of the multitude. The will of those who have thus been arrested requires to be strengthened for the decisive step, that they may allow themselves to be saved, that they may lay hold of salvation; and because this resolution is beset with so many difficulties, there is need of exhortation. It is essential to the laying hold of salvation that there should be an ἀπό, ver. 40—a tearing oneself away, a severance—ἀπὸ τῆς γενεᾶς, from a whole generation; it is essential that there should be a separation from the rest of men, who are to be recognised as a perverse generation (σκολιός, crooked, morally perverted, degenerate). That is the purpose and effect of the redemption to be appropriated: it delivers a man from the manner of life handed down from his fathers, deeply rooted and grounded in tradition and example, imposed by authority, and cherished with reverence, 1 Pet. i. 18; Gal. i. 4. To bring a man to make up his mind to this separation forms the object of individual personal dealing or exhortation, of the παρακαλεῖν which makes the divine προσκαλεῖν an ἐκκαλεῖν. The word which calls men to the Lord and His salvation must thus be at the same time a calling from and a calling away; this is necessary to σωθῆναι, to the reception of salvation. The calling away, however, is itself a result of the summoning, calling power of God in the gospel, men's

sinful maladies being thereby brought to light, and the saving health of God being offered and brought home to the heart. A man must therefore, first of all, be laid hold of by the power of God's word calling him, before any deliverance can be effected from the old ties that bind him to the world. It is only on the ground of the divine call that the minister of the divine word is entitled and enabled to call away from the world; but on that ground he is bound to do so. This he must represent and treat as so essential to the life of salvation, that there shall be no admission to fellowship in salvation and no offer of blessedness, except on condition of breaking off connection with the perverse life of men. In this liberation the σώζειν is seen in its immediate effect as a saving act, as well as in its continued operation as a saving process; and thus our moral emancipation from the common life of the world is the proof that we have appropriated salvation, and are continuing to appropriate it. In other words, salvation must approve itself from first to last as actual redemption, 1 Pet. i. 18; redemption therefore which must be realized in the case of individual partakers of salvation, and must show itself to be realized by deliverance from the baneful dominion of the present world and of the age in which they live. This is the great primary work of faith, out of which all others flow—emancipation from the world, effected by the salvation power of the gospel with its invitations and warnings. Compare Gal. i. 14; Tit. ii. 14; Eph. v. 7 ff.; 1 Pet. ii. 9; 1 John i. 6; Rom. vi. 17 f., 22, viii. 3 f., xii. 2.

From the foregoing we can briefly gather what it is that forms the foundation in the organization of a Christian society, of a Christian congregation, of a true Church in the midst of an outward Church, according to the pattern of the first organization. The objective foundations which the Church has to begin with are God's saving acts in Christ, God's prophetic apostolic word, and God's Holy Spirit. On these foundations the Church is built, but not as a mere institution, not as a mere organization set up for the administration of doctrine and sacraments with a rigid system of ordinances,—this view of the Church being as much of an extreme as when it is regarded as a mere human society. According to the apostolic history, the Church is formed by a free union of living subjects with what has been objectively given, by a free union of the human with the divine, in faith. The initiative, however, is taken by God not by an act of administrative or moral compulsion, but by His word, by which He calls men to the salvation that is in Christ and calls them away out of the corruption that is in the world. Even when thus founded upon the divine call, however, the Church is only formed by a voluntary acceptance of God's call or word, and of baptism, on the part of those to whom the call is addressed,—that is to say, only when they are baptized on the strength of personal faith, and pass from the old union with the world into the new associations. It is not baptism in itself therefore which makes the Church; it is faith which qualifies both for baptism and for the Church, ver. 41. The faith through which

a man of his own free will unites himself with God's salvation in Christ, leads to baptism, in which God unites Himself with men for their salvation, for the forgiveness of their sins, and the gift of the Spirit; and such baptized persons form the Church, which is therefore styled, in Acts iv. 32, *τὸ πλῆθος τῶν πιστευσάντων.*

From this it follows, as true of every other case in which a Christian congregation is formed or a true Church instituted, that the foundation is invariably the *calling* by means of the divine word, a calling men to *call upon* Jesus Christ as the Lord and Saviour, with a *calling away*, that is, a liberation and separation from the old bondage. The *ἐκκαλεῖν* is thus an essential factor in the formation of a Christian congregation,—so essential, that it lies at the root of the name for a congregation, *ἐκκλησία.* The word is meant to bring into prominence the grace which, liberating from corruption, calls and elects us to salvation, as well as to bring out the obligation and necessity, on our part, of holding aloof from the corrupt ways of men—of giving up our old associations, if we are to be Church members, in the sense of being partakers of salvation. This enables us also to determine what is the chief thing a sermon has to do in order to build up a congregation, what is implied in true edification, that is to say, what a preacher has principally to do who would incorporate himself and others into the true Church, who would bring himself and others into the kingdom of the divine life, not into a mere external Church-communion or a mere human semblance of a Church. He has to set

forth in his testimony the scriptural message of salvation in the power which it exerts when it calls men to the Lord as well as when it calls them away from the life of human tradition; and he has to do this in such a way that he may still further bring home the truth in a special sense, by appeal and exhortation, to the hearts of those who have already been impressed by the general testimony,—in such a way, therefore, as to deal with each man individually. A general impression of the general testimony concerning Christ is certainly the beginning of the question, "What must we do?" but we are not justified in taking those who are thus arrested to be real Christians, partakers of salvation—there is still need for a special application to the hearts of such persons, by direct personal dealing, of the call to salvation and separation from corruption,—and this both as grace and as command. (2 Tim. ii. 19.) This is the only way to determine whether a Christian congregation or fellowship can be formed, and who are to be its individual members. On the other hand, it is to be observed that in gathering a congregation we must never go beyond what has just been stated—beyond general and individual dealing by means of the invitations and warnings in the word of God. Not only must there be no recourse to outward means of alluring and compelling — there must be no employment of persuasive arts. Only the power of attraction which lies in the divine call to the Lord and His salvation—and this without being silent about the separation from the old life which is involved therein—this is the only

key that may be applied to men's hearts, this is the gospel's compelling to come in.[1]

Those, then, who willingly and gladly open their hearts to this message and accept it, have attained to a position which fits them for entering into the membership of the Christian Church, in the sense of becoming partakers of divine salvation (ver. 41). As the objective foundation of all activity which is fitted to establish a Church—fitted to edify, consists in the call to the Lord by means of the divine word, which at the same time cuts off from the old associations, so the rise of a really Christian fellowship, or true Church, requires as its fundamental condition, of a subjective personal kind, that there shall be a voluntary and joyful acceptance of the word of salvation and its call, with a clear consciousness of its strict moral requirements as a rule of life. Now, for us, situated as we are, it is an important question: "How can we be sure that this acceptance is free and honest?" Originally Christianity was without any outward protection or power of attraction,—so far from this, it was the object of general hatred and contempt, it occasioned political drawbacks and other social disadvantages, and even injuries in person, honour, and worldly estate; moreover, true to its own inherent character, it stood forth in an attitude of uncompromising and undisguised opposition to the world—with strait gate and narrow way: both inwardly

[1] It would be a mistake, however, to imagine that a minister has nothing else to do. The commandments of God have also to be dealt with as applicable to all men—that is to say, the moral element: this is to be enforced, but not Christianity.

and outwardly it sustained the character of a real religion of the cross,[1] Matt. xvi. 24; 1 Cor. i. 17. Under such circumstances the test and proof of the free resolution and acceptance was already found in baptism, Acts ii. 38. Now-a-days, however, we cannot regard the baptism customary with us, which is a perfectly involuntary act, as a decisive token of voluntary and honest acceptance and of belonging to the Church of God. To what then are we to look? It will not do merely to have regard to the previous manner of life, for in an institution designed to bring salvation, where σώθητε is the word (compare 1 Cor. vi. 11), the decisive question is not what a man was or what he was not, but whether he wishes to be saved. On the other hand, however, as the object sought is moral soundness in the highest sense, sanctification for God and in God, and thus emancipation from the world, 1 Cor. vi. 9, 2 Tim. ii. 21, the previous life is always to have an influence so far upon our treatment of a man, that the judgment must be the more careful, and the test the more thorough, the more the earlier life bears traces of viciousness, or of dishonesty, frivolity, and inconstancy, 1 Tim. v. 22, 24 f.[2]

[1] But since the cross was turned into an "in hoc signo vinces," what has become of it? It has become a *badge of honour*, instead of being the thing it was to the apostles when they spoke of being "crucified with Him." Hatred and contempt the Lord has predicted for His Christianity till He come again.

[2] The immediate reference in this passage is to the election of men for Church service, but it holds good of professing Christians generally. Don't be in a hurry to make and acknowledge Christians. He who is the means of bringing a dishonest man into the Christian fellowship, incurs the guilt of his sins.

As we cannot and dare not assign anything more than a relative importance to the earlier manner of life and reputation, we must attach all the more definite and decided importance to the actual presence in the man of that disposition by which alone the earlier life is put out of account—a disposition summed up in the *μετάνοια* of the gospel. The German word *Busse* has arisen from a misconception, and keeps it up. It reminds us involuntarily of a judicial process of investigation and punishment; whereas *μετανοεῖν* denotes in general a process of a spiritual and moral kind, whereby a man, from free conviction, passes moral condemnation upon his past habit of mind, whether as a whole or in detail, and earnestly embraces what makes him better, what gives him moral restoration and deliverance. So far the idea of *μετάνοια* is concentrated, in the simplest form, in the earnest resolution to improve, Luke v. 31 f., xiii. 3. Now in order to make sure that the change of mind is real, we have to ask particularly whether there is actually present that which from the nature of the case renders possible real change of mind or conversion of heart, in some measure forming part of it, in some measure following after it. The only pure source of a moral change of mind, especially for one who would occupy the position of a Christian, and the objective guarantee, therefore, for such a change of mind, is the gospel message of salvation, with its earnest correction and rejection of the traditional ways of men. Hence it is of supreme importance to investigate and ascertain, in the case of our candidates for true Christian fellow-

ship, whether or not any inducements of a human kind, any excitements arising from a pursuit of spiritual pleasure, have asserted an influence over them—whether a gospel curtailed in some of its essential parts or coloured by additions, in particular a gospel with a lax morality, has not been at work upon them. Then, in a subjective connection, the question is whether the man has apprehended that fundamental and distinguishing feature in the divine word and call—that it calls away, that it delivers and separates from the old circle of associations and the old manner of life, as well as whether he has, along with a knowledge of God, the knowledge of Jesus also[1] as the Lord, the Saviour and Judge, and the knowledge of the Holy Ghost as the renewing and sanctifying gift of Jesus Christ. This is the principal thing to be inquired into and ascertained, if it is a really Christian fellowship that is the object. Repentance in the name of Christ is based upon it. In addition to this, we have to ascertain whether the honest fruits of *μετάνοια* are there. As these fruits were summed up in the apostolic Church in the step taken to baptism, and as this act was in itself the voluntary public abandonment of the sanctities and pleasures of the past, and a public identification of oneself with the persecuted and accursed name of Christ, there must necessarily be at the present time—under the quite different conditions of the Church which now obtain—a preliminary season of probation, to give time for the fruits of the *μετάνοια* to appear, so

[1] Now-a-days we might also reverse this question, for many people quite cover up God with Jesus.

that we may be convinced of the real and decided character of the repentance. For this purpose we must take into consideration, in particular, reparation of any wrong that has been committed, not only material, but spiritual wrong, removal of offences given, retractation of false doctrines propagated, and so forth—a breaking with the old sinful associations.[1]

To sum up then, in conclusion, the fundamental requisites for the formation of Christian congregations or fellowships. The objective condition is the scriptural testimony to Father, Son, and Spirit as the authors of salvation in its great original features, and further, the individual application of the divine calling according to its gracious and holy character. The subjective condition is the believing knowledge of God as Father, Son, and Spirit so far as the scheme of

[1] That a man atone for what, according to the law of nature, must be atoned for, is the natural condition which he must fulfil before he become partaker of the divine means of atonement. If you do not render the atonement you have it in your power to render, you obtain no share in the atonement which it is beyond your power to render. But really if theology had to confine itself to these simple, fundamental questions and views, what would be left to it of any consequence! Then it would not be so easy to write such fine books—a stop would be put to the work of so many prolific pens. So we deceive ourselves. It is a case of learning on all sides, and yet not coming to any knowledge of the truth. In this respect also there was far more of moral sense in the much-decried last century. There were rationalists then who, although they attained only to the repentance of law and conscience, revised the writings they had given to the world. We have scarcely any book of Lavater's in which we do not find revisions. Even Prince Charles of Würtemberg proclaimed publicly that he was a changed man. That was not the repentance of a Christian, it was only the repentance of a conscientious man. Yet he openly confessed his faults. But now the salt has lost its savour, and there will be no lack of people to tread it under foot.

salvation depends thereon, as well as the voluntary surrender to the divine calling, to its grace, as well as to its moral earnestness as a sanctifying power,—both of these giving evidence of their reality in repentance and its genuine fruits. Rambach: "Such is always the case where God's word is powerfully preached,—some turn to the right, others to the left." Bengel: "Antea fuerant duntaxat CXX. nomina et tamen ter mille circiter animæ dicuntur appositæ, quia prius tamen fuerat caput et corpus." But the Christian life, in its own nature as well as in the fellowship of the Church, when once begun, is a process, a continuous growth; begun in faith, it must be carried on by a steady course of development.

(2.) *The means of development* to be used after a Christian fellowship has once been established—in other words, the conditions of a prosperous growth of the Christian life in the congregation—are briefly set forth to us in Acts ii. 42.

(*a*) The fundamental requisite is not ritual, nor sacrament, nor adoration, but doctrine, apostolical doctrine. Ever after the descent of the Holy Spirit, we find the apostolic testimony in the closest combination with the testimony of the Spirit, John xv. 26 f.; cf. xx. 21 f., xvii. 18. The Lord's ἀπέστειλα gives authority once for all to the apostles' testimony as the testimony of divine ambassadors, whose message is to be the means of producing in the κόσμος for all time the right faith, John xvii. 18–20, xiii. 20; Luke x. 16. The continuing in the apostles' word is thus identical with continuing in the

Lord's word, and the promise, John viii. 31, applies to it. What a scrupulous conscientiousness do these primitive Christians show with regard to their Lord's words! The words we have now cited with reference to the apostleship are not distinguished from the other sayings of the Lord by their use in any special ordination ceremony, they are not even sanctioned in the form of an express ordinance, an ecclesiastical decree proclaimed in solemn public assembly, — they are casually uttered on various occasions along with other words, and yet they serve to bring home to the mind of that age, as a fundamental of the faith, the superiority of the apostles' teaching in its specific character as representing the Lord; and this notwithstanding the fact that, at the outpouring of the Spirit, the apostles were not distinguished from the other disciples by any outward peculiarity, and that the apostles themselves spoke of the gift of the Spirit at their very first public appearance in such free and universal terms, that it might have been held on that account, with all the more show of reason, that there was to be a thoroughgoing equality established.

With equal precision does the *προσκαρτερεῖν τῇ διδαχῇ τῶν ἀποστόλων* fit in with the baptismal command, Matt. xxviii. 19 f., where *μαθητεύειν*, along with the following *βαπτίζειν* and the subsequent *διδάσκειν*, are the chief factors in the formation of the Church. So we have here, ver. 42, instruction following baptism, ver. 41; but we have also, previous to baptism, instruction in the leading truths of Christianity, con-

densed in the speech delivered by Peter. Hence, ver. 41: *οἱ ἀποδεξάμενοι τὸν λόγον ἐβαπτίσθησαν.* The previous address was to be the means of implanting faith, and thus preparing disciples for baptism into the name of Jesus Christ, ver. 38, while stedfast continuance in the apostolic doctrine was to be the means of developing and improving the faith thus implanted. The words of Matt. xxviii. are thus actually carried out, and receive practical illustration; the *μαθητεύειν* appears as an act accomplished through the apostolic *κηρύσσειν* preceding baptism, with its *προσκαλεῖσθαι* and its *λόγοις πλείοσι διαμαρτύρεσθαι* and *παρακαλεῖν*; and as the *μαθητεύειν*, in the case of those who receive it, is followed by baptism, ver. 41, so is their baptism followed by *διδάσκειν*, ver. 42. In Matt. xxviii. and in the speech of Peter, the *μαθητεύειν* that leads to baptism is associated with the name of the Father, Son, and Holy Ghost as the fundamental subject of instruction. The fuller and continued instruction of baptized persons, the apostolic *διδαχή*, is defined in Matt. xxviii. 20: "Teach them (the baptized) to observe and keep in view whatsoever I have commanded you my apostles." Thus *the apostolic testimony, or Scripture as the written representation of the apostolic doctrine, forms the fixed standard of doctrine for genuine Church faith and Church life both in their commencement and development,* Rom. vi. 17; 2 Thess. ii. 14 f.; 1 Cor. xv. 1–11; 2 Tim. i. 13; 1 Pet. i. 12, 25, v. 12; 2 Pet. i. 1, iii. 1 f.; 1 John i. 3 f., ii. 24; 2 John 9.

In this way, by their testimonies being thrown into a permanent written form, the apostles fulfil the part for which they were commissioned by the Lord as His sole ambassadors,—they become the teachers of all nations, of all the world, Matt. xxviii. 19; Mark xvi. 15. The fundamental position which their oral teaching assumed in the primitive Church holds good on the same principle everywhere and always; by means of Holy Scripture it is extended to all Churches—of all times and places. Their type of doctrine is and will remain the exclusive standard of the sound doctrine of Christ—of the truth, and is essential to the sound development of faith—to godliness. Every departure from their teaching, therefore — ἑτεροδιδασκαλεῖν and ἕτερον εὐαγγέλιον — is the same thing as false doctrine, 1 Tim. i. 3, 18 f., vi. 3; 2 Cor. xi. 3 f.; Gal. i. 6 f.; Col. ii. 6–8; 2 John 8–10; 1 John ii. 24, 19.[1]

[1] In our time many theories are making their appearance, which are very good at showing up what is unsound and injurious; but when a remedy is wanted, the old folly reappears. Plenty of insight in a negative sense to detect what is false and injurious, but no insight in a positive sense. People say they must have apostles once more, and new χαρίσματα; the Lord says: "I send you, that the Gentiles through you may believe." This gives us the apostles still. What a treasure we have in these Gospels and Epistles we will only know aright when we have it no longer. The more people repair to other fountains, the more will they wander from the truth, never attaining to any stedfastness of heart, and never obtaining rest. There is no doubt such a thing as bondage to the letter in dealing with the apostolic word. But that is not continuing stedfastly in the doctrine that is according to godliness. It is treating the word as mere theory.

In 2 Cor. xi. 3 f., νοήματα denotes the reason in its manifold forms and operations. Because the Corinthians had so large a capacity for receiving other views, the apostle is afraid that they might fall away

(*b*) *κοινωνία*, according to the whole structure of the sentence, is something independent, like the other three items (*διδαχή*, *κλάσις*, and *προσευχαί*). It is more than a mere community of goods, which latter is only mentioned by way of addition, ver. 44, as a special feature of the *κοινωνία*. The verse before us states first of all, in a general form, the characteristics of the new Church, and *κοινωνία* brings out the whole relation of fellowship in which the Christians stand to one another, as the co-ordinate *διδαχή* denotes their relation to the apostles while side by side with this designation of the social relations by the first two words we have also the second two—the *κλάσις τοῦ ἄρτου* to represent the Church's relation to the Lord, and the *προσευχαί* its relation to God; cf. vi. 24, xii. 5. But what is the more exact meaning of *κοινωνία* here? As in the case of *διδαχή*, it is most important to observe the internal connection of the passage with

from the *ἁπλότης*,—the strong concentration which admits of no distraction and no dissipation. Holding by the centre, we can guide our way in the circumference; and many paths are seen to lead astray when we view them from a higher standpoint. In Gal. i. 6 f., Col. ii. 6 ff., the apostle means throughout, not teaching that is in its own nature injurious, but such as does harm by its mutilation of the Christian verity that Christ is the One and All. Everything that appears to fill up and complete really eats away and destroys. He who gathers not, scatters abroad. *Στοιχεῖα τοῦ κόσμου* are actually subsisting laws, and on this principle Paul traces back even the Jewish law to the *στοιχεῖα τοῦ κόσμου* contained in it. They are all very good for this world, but they are not Christianity, and they must not be made into Christian duty. There is a sharp and fine distinction between order upon earth and order in the kingdom of heaven. Because men of themselves find such difficulty in understanding such apostolic sayings, it is all the more important that they should keep a firm hold upon them. Luther was full of them.

earlier words spoken by the Lord. In the fundamental passage from which we started in our interpretation of διδαχή, John xvii. 20 f.,[1] we find the same intimate connection between apostolic teaching and fellowship. In that passage, the faith which is built up through the teaching of the apostles has for its immediate result, that they may be one, one in a sense analogous to the oneness of the Father and the Son—something real therefore, not a mere ethical conception, but an actual state of being, in living subsistence and efficacy. In the same way, 1 John i. 3, the teaching of the apostles is the means whereby believers are brought into fellowship with the apostles, and both into fellowship with the Father and the Son. Further, 2 Cor. ix. 13, confession of the gospel in common and κοινωνία εἰς πάντας are joined together in one, and to these two things the support of the poorer members of the Church is there traced back as its general source; while, Phil. i. 5, a κοινωνία is also mentioned in connection with the gospel—a fellowship based upon the gospel and merging itself in it. The character and spirit of this Christian fellowship had been defined by the Lord Himself, Matt. xxiii. 28, πάντες ὑμεῖς ἀδελφοί ἐστε. Hence the society as a whole is called ἀδελφότης, 1 Pet. ii. 17, v. 9. In harmony with this brotherly relation is the remark in Acts iv. 32. According to all

[1] What then is the true means of union and the true way of union? Can it be by statutes? If it is to be a Christian union, it must be brought into the light of the gospel. A family circle is thus formed which is by no means narrow-hearted, although it insists upon the truth.

these passages, therefore, *κοινωνία* is the union in heart and life which is produced by the apostolic gospel and by faith in that gospel—a union in which all, without distinction, teachers and learners, rich and poor, men and women, young and old, regard themselves as one family (*ἀδελφότης*), and treat one another as brethren. This fellowship shows itself in brotherly intercourse, as well as in mutual assistance and support, embracing the wants both of soul and body—it is the nursery and practising school of brotherly love. This fellowship is most concisely described in Eph. iv. 16; cf. Col. ii. 19.

A special factor in this *κοινωνία* is now brought out, ver. 44 f.; cf. iv. 32, 34. *ἦσαν ἐπὶ τὸ αὐτό*, ver. 44, here implies something more than being together for the moment, as in i. 15 and ii. 1; it denotes something permanent, like the second predicate *εἶχον ἅπαντα κοινά* — it means that they kept together. The following ver. 45 gives a detailed account of *εἶχον κτλ.* Their estates and other possessions they sold; and the proceeds were distributed as there was need. What a man had was thus not regarded in a selfish light as private property; but at the same time it would be a misapprehension to suppose that there was here a system of communism, compelling men to give up their property, and insisting on a common purse. There was no compulsory alienation of property, as is evident from v. 4, which we are presently to discuss; moreover, the whole of a man's private property was not claimed—his house and goods were not all at once offered for sale. Chap. v. 3

shows that Ananias had not sold all his property, for τὸ χωρίον stands there for the indefinite κτῆμα, ver. 1, which accordingly is not to be translated by the word *goods*, as Luther gives it, but literally as a *piece of ground*. That the sale of property was not universal, is evident from the subsequent mention of houses, particularly xii. 12, where the mother of Mark is represented as having a house in Jerusalem. Moreover, after a possession was sold, the owner did not lose the right of disposing of the proceeds as he thought fit. In chap. v. 4, μένον and πραθέν are parallel expressions, and the one must not be construed differently from the other; consequently μένον cannot be hypothetical, for in that case πραθέν would require to be so too (= if it was sold), whereas we know that it was no longer hypothetical, but an accomplished fact. It is not two hypothetical cases—selling or not selling—that are here distinguished, but two portions of the whole possession. The meaning is: Did there not remain to thee what remained (namely, that which thou didst still possess over and above the land sold), and even that which was sold, was it not in thine own power and at thy free disposal—in other words, hadst thou not power to decide whether and how much thou wouldst give away? Thou mightest have said openly, "So much I give from the price received for my land," instead of saying, "I received so much." Very significant therefore is the expression, iv. 32: "And not one of them said that aught of the things which he possessed was his own." Each, that is to say,

possessed what belonged to him, but he treated no part of it as private property, as a private fund to be kept separate from the rest. Instead of this, they had all things in common. Those who had possessions continued to possess them—what they had was, as a matter of fact, still their property, but they possessed as though they possessed not, 1 Cor. vii. 29.

We have then to conceive of the case in this way. For the daily support—*διακονία καθημερινή*, vi. 1—of the poorer members, those who were possessed of real property voluntarily gave it up for sale, from time to time, as the maintenance of the poor required; and this was done to a greater or less extent according as the possessor saw fit or had the means, and in proportion to the need. The sum realized, and the disposal of it, was partly left in the hands of the quondam owner, to be directly applied by him, ii. 45, v. 4; in part it was entrusted to the apostles, iv. 35, or, at a later period, to the deacons specially appointed for this purpose, vi. 1–3. The whole system rests on the principles laid down by our Lord — on the common purse kept by the company of the disciples in their Lord's lifetime, as well as on His admonition, Luke xii. 29–34. It was of the first importance to establish the parent Church, and to make it self-supporting so as to be independent of the outside world, and for this purpose special provision had to be made for the support of those who came up on a visit to keep the feasts and were no longer entertained by the Jews on account of their change of religion,

as well as for Christians of other lands generally, who prolonged their stay for a shorter or a longer period, in order to be confirmed in the apostles' doctrine. In the arrangement followed at Jerusalem we see typified, on a large scale, the fundamental idea of the Christian Church with regard to temporal possessions generally—only we see it in a form adapted to the special circumstances of the time and place. Those who have possessions are by no means called (except in special circumstances) to divest themselves of their whole property, or give up the right to dispose of it as they see fit ; at the same time, however, they are not to consider themselves as independent owners, but as stewards of goods which belong to God and which God has entrusted to them for temporary management. These goods they are to share with their brethren in the congregation, as need arises, in a spirit of voluntary benevolence (not by statutory arrangement, but as the fruit of faith), in order to remove inequalities, 2 Cor. viii. 12–15, ix. 7. In this sense every private possession is, and proves to be, something for the common good — from regard for God, however, and not as if one might coerce another into it — on the principle of voluntary benevolence, not of legal compulsion nor even moral compulsion. The revenue of the property, in so far as it exceeds the wants of the owner (including those of his household), falls to be applied for the relief of others, from a sense of duty—in a free spirit of love and not as a matter of compulsion—a gradual advance being thus made

from the nearer to the more remote, from the members of the same family, from those related to us by the ties of nature, to those related to us by the ties of faith, and from these again to a still wider circle, according to our means and the wants of others, 1 Tim. v. 4, 8; Gal. vi. 10.

(*c*) *Κλάσις τοῦ ἄρτου.* The origin and meaning of this expression as used in the Christian Church is clearly to be seen in the words with which the Synoptists uniformly introduce the institution of the Lord's Supper: *λαβὼν ἄρτον, εὐχαριστήσας ἔκλασεν*, Luke xxii. 19, with the parallel passages, cf. Luke xxiv. 30; Acts xx. 7, 11; 1 Cor. xi. 23 f. In view of this uniform designation of the original participation in the Supper, it is unreasonable to let this fundamental conception as a social repast give place to anything else. According to 1 Cor. x. 16, the breaking of bread is also a *κοινωνία*, not, however, that of charity to the poor (as understood by some from Isa. lviii. 7), but fellowship with the Lord in the celebration of the Supper. At the same time it is certainly not the least of a liturgical service, so called; it is the Supper, as ver. 46 f. shows, in its institutional connection with the taking of a meal—a meal of daily occurrence, amid the simplicity and familiarity of domestic life. The expression *καθ' ἡμέραν*, ver. 46, forbids us to limit the reference to stated holy seasons; the connection with the ordinary meal comes out also in the corresponding expression *μετελάμβανον τροφῆς*, which is the usual designation

for the ordinary act of eating; cf. chap. xxvii. 33, 36. By the words *κατ' οἶκον* in contrast to *ἐν τῷ ἱερῷ*, the *κλάσις τοῦ ἄρτου*, as Bengel says in his *Gnomon*, is clearly enough marked out as a domestic enjoyment of the Supper. We cannot even suppose that the whole multitude of the believers held the feast in one house. For one thing this is inconsistent with the expression *κατ' οἶκον*, which requires *ἕκαστον* to be understood, in the same way as the parallel expression *καθ' ἡμέραν* requires it (cf., moreover, for the distributive use of *κατα* with the singular, xv. 21 and Luke viii. 1). The sense of "at home," that is, in a definite individual house, has nothing to support it in Philem. 2, for there the particular house is denoted by *σοῦ*, whereas here the general phrase *κατ' οἶκον*, like *καθ' ἡμέραν*, brings before us neither a particular house nor a particular day, but is equivalent to "day by day," "house by house." Besides, a meeting together of all in one house is out of the question, considering the unsuitableness of the number—three thousand men. It would involve at all events the supposition that the communion took place by companies or divisions, instead of being simultaneous; but this supposition does not agree well with the fact that the "breaking of bread" was connected with the daily meal which took place at a fixed time, and which could not have been spread over different hours of the day in one and the same house, to accommodate the various sections of the three thousand communicants, without disturbing the whole business of their

daily life. Every essential particular in the text therefore goes to show that the sacrament was interwoven with the daily life, as the Lord Himself indicates by His words of institution, "as oft as ye drink." It is therefore not in accordance with the terms of its original appointment, nor is it apostolical, to exclude the Lord's Supper from the family circle and confine it to the public services of the Church. At the same time these house communions did not prevent larger companies from meeting together for communion in more spacious places, in the same way as the church of a place of large extent was broken up into separate church meetings or churches in the house, 1 Cor. xvi. 19 ; Col. iv. 15 ; Philem. 2. Besides the private communions held daily in the house, there were also meetings on particular days of whole sections of Churches, convened in particular houses for the purpose of general communion, Acts xx. 7 ; 1 Cor. xi. 20 ff.

According to its original character, therefore, the Lord's Supper, even when assuming the form of a public solemnity in a wider fellowship, has domestic life for its congenial sphere, and bears traces of it in its very form. This character is so essential to it, that even in a wider fellowship the ordinance must not be divested of its family character, its domestic character (1 Cor. xi.); this must not be displaced or superseded by the cold solemnities of a public celebration, whose tendency is to put a stop to its free and unrestrained movement *κατ' οἶκον* and *καθ' ἡμέραν*. On the other hand, this familiar observ-

ance of it does not present itself in the form of law, but as a free exercise of faith and love, which will not bear to be turned into a formal institution.[1] It appears from Acts xxvii. 35 that even a single individual is competent for the κλάσις τοῦ ἄρτου, for there is nothing whatever there of the circumstances of a Church service, any more than there is in Luke xxiv. 30. The distinctive purpose of the Lord's Supper seems to be just this—to consecrate the daily life of Christians in their eating and drinking, so as to make it a means of glorifying God in Christ, 1 Cor. x. 31. The truth that He sustains all things by the word of His power, is to be applied through the Eucharist to the daily life of Christians, in this higher sense—that through the power of faith He sustains likewise the elements of the Christian life by the word of His grace. The domestic observance, therefore, must by no means be held as unwarrantable among believers—to treat it so is a crime; even the narrowest circles are to form a Church in miniature, while at the same time provision is made, by the setting apart of special days, for the association of believers on a wider scale for general edification. Thus larger circles are formed around the smaller. Let us now observe still further—

(*d*) *The relation of these three factors* διδαχή, κοινωνία,

[1] Here again we have to guard against the separatist extreme. We are simply told what the first Christians did in their singleness of heart. There is no injunction, but just as little is there prohibition. Let us keep watch over the matter like shepherds, but let us not prohibit, let us not compel.

and κλάσις τοῦ ἄρτου, *to one another and to Church life.* The apostles' doctrine, in harmony with John xvii. 18 and 20, is the foundation of the whole sanctification and building up of God's people, Eph. ii. 20. On this foundation is formed, on one side, the κοινωνία, in accordance with John xvii. 21, as a brotherly union of the various members one with another, while in the breaking of bread the growing communion of the members of the Church, individually and collectively, with the Lord Himself, is also effected, in accordance with John xvii. 23. In these three factors, then, are found the first-fruits of the fulfilment of the Lord's high-priestly prayer.

The fellowship of the disciples with one another, κοινωνία, and their special fellowship with their Lord, κλάσις τοῦ ἄρτου, has, as we see, its proper sphere and free scope in the domestic circle, because it is of the very essence of the Christian community that it be a house of God—not yet a state (or kingdom) of God—that is to say, a family union in brotherly love and equality. At the same time, however, sufficient breadth and scope is left in the terms of Christian fellowship for the love of mankind in general, and for union with everything associated therewith, that comes from God or makes for God. Only we must remember that these latter elements are not therefore to be considered and treated as Christian in the proper sense and as strictly belonging to the Church.[1] The apostolic Christians, and the apostles

[1] We have among us the two extremes — on the one hand, a narrow-hearted Christianity, bound up with confessions and Churches

themselves, according to ver. 46, still kept up their connection with the Old Testament ἱερόν as that which was the Father's though it was not the Son's. What they did there we learn from iii. 1, v. 12, 20, 42. Praying and teaching was their occupation there, and thus they combined with the old service in its most spiritual form, with prayer, the preparation for and transition to the new and higher platform, that is to say, gospel instruction. This enables us to determine the relation in which a Church, corresponding to the original conception, that is to say, a Church of believers—not a mere external Church of baptized persons—would have to stand to the existing national Churches: praying and teaching is a combination of the two elements which Luther in his day clearly distinguished in his preface to the Wittenberg Church Service-book. In so far as the Church of the community adheres to its divine foundation, and allows room for the publication even of such parts of divine truth as it lacks as yet, in so far the bond of union with it is to be maintained, but never to such an extent as to carry the conformity beyond the bounds of what is divine—the bounds of divine truth and divine righteousness, or in such a

or even congregations, to which belongs the more earnest part of the community; on the other hand, the latitudinarianism which reckons everything as Christian that in any way comes under the designation of piety or bears even the external appearance of being connected with the Church. I can, for example, say that wherever there is still honest rationalism, there is certainly so far something that proceeds from God, but at the same time it falls short of Christianity in its proper sense. He who claims, in virtue of such rationalism, to be treated as a Christian, claims more than is his due.

way as to interfere with the chief interests — the advancement of Christian truth and the maintenance of Christian liberty.[1]

(*e*) We have now, still further, to bring out the fourth great point mentioned in ver. 42 as characteristic of the original Church, viz. *προσκαρτερεῖν ταῖς προσευχαῖς*. If we would define this idea, as we have done the others, in its distinctively Christian sense, we must adduce some of the fundamental truths of Christianity. The distinction between non-Christian and Christian prayers is not merely external. The difference does not lie in special places or times for prayer, in formulas and customs, but in what is spiritual, in the inward character and psychological conditions of the act of prayer, and in its divine object. In John xvi. 24, 26 f., we find expression already given to the thought, that with the reception of the Holy Spirit prayer assumes a new and peculiar form; moreover, Christ had from the first, John iv. 23, declared it to be His appointed work to found a communion in prayer of a peculiar kind—a spiritual communion in prayer. It is the same as Eph. ii. 18 designates as a drawing near to the Father in one spirit through Christ, in contrast to the religious communion of the Israelites and of the heathen—where it is at the same time assumed, ver. 15, that the making of the heathen and Jewish types of human nature into one and the same new man, after the image of Christ,

[1] These two points Paul emphasizes so strongly in his Epistle to the Galatians—viz. the vindication of truth, and Christian liberty.

has already taken place. Therein lies the essential characteristic of Christian prayer: it is an outflow of the spirit received from Christ, a spontaneous inward spiritual act by which a man is brought into immediate communion with God as the God of love, as the Father,—and that not of himself but through Christ. Frequently had Christ said—"I go to the Father;" likewise, "I am the way, no man cometh unto the Father but by me;" finally, John xvii. 24, "I will that, where I am, they that are mine may be with me also." This being with Christ in the Father's presence, is already spiritually fulfilled, even now, in Christian prayer. Faith in Christ's being with the Father is the foundation on which prayer rests; its animating spirit is Christ, coming into the heart, through faith, as the inward life of divine love; its prospect and the object at which it is to aim in hope, as the completion of what is already begun, is the future dwelling together with Christ in the Father's house. The prayer of the Christian Church, therefore, in a true and real sense, necessarily presupposes that in it Jesus Christ fills the mind—and that not merely in certain aspects of His being, not merely as He lived, suffered, and died here on earth, but in the full conception of His being as the perfected Son of man dwelling with the heavenly Father, in the glory of the divine Son. It is not enough in prayer that He be outwardly acknowledged as such; those who pray must be spiritually united with Christ as exalted to the Father, and, in this union with Christ, must draw near to God as the Father in Christ, with

praise and thanks and supplication, these various forms of prayer being comprehended in the plural προσευχαί. Herein there will be different degrees of attainment, some being weaker, some stronger; but the heavenly and spiritual life of faith, in and with Christ, must in general be the ground, spirit, and aim of prayer, if it is to be Christian prayer in the proper sense, that is, prayer in the name of Christ. Hence it follows that in the prayer of the Christian congregation, properly so called, only such as believe and speak in the power of the Divine gospel and the Divine Spirit can take an active part. It unites a limited circle of praying persons; on the other hand, congregations may extend the scope of their prayers beyond themselves, and they must do so if they should and would take in a wider field than the narrow limits of the congregation.

While none but those who believe in Christ can pray with the congregation in a spiritual sense, ver. 42, these can at the same time pray with all who believe in God, ver. 46 and iii. 1; they can occupy common ground with all men in that which is God's in the most general sense, even in the wider, outer circles of the revelation of God; they can worship the God of heaven and earth —the God of nature and the God of Israel—the Lawgiver and Judge; and this they can do by the same Holy Spirit by whom they worship the God and Father of Jesus Christ, for there exist not divers gods and spirits, but only the Spirit of the one God in various spheres and modes of revelation. The Spirit of Christ

does not exclude the earlier revelations of God, but gathers them up in itself and completes them. When the spiritual children of Christ pray to the Father, as at the same time Creator, Lawgiver, and Judge, they do not, for all that, cease to be in the Spirit with Christ who filleth the universe,—who is in the beginning, and is with God and in God throughout all time, and worketh with God. As He is now with the Father in the heavenly sanctuary, as King and High Priest of humanity, so is He also in the beginning and foundation of the creation sustaining all things by the word of His power, and is also in the covenant of the law and the promise, as well as in the future judgment of the whole world. In this general fellowship of prayer, therefore, Christian believers can and ought to unite with all men who believe in the general truths of religion and fear God; they have a fellowship in prayer with the whole human race, so far as the race is still in union with God; and this fellowship they have through Christ, who has taken humanity to Himself in the whole range of its capacity for communion with God, Rom. xv. 7–9. Thus congregational prayer comprises in it the general praise of God, in which all men can join with one voice, but without doing away with the approach to the Father in the Spirit, which belongs to those who have come nearer to God in Christ.

(*f*) In conclusion, to sum up the principles resulting from what has been already said with regard to the means of maintaining and developing the life of a

Christian Church, we find that the genuine life of a Christian Church, in other words, a life of Christian fellowship, can only be promoted (1) by constantly adhering to the apostolic teaching in Holy Scripture as the foundation of all edification, as the only means of producing a true development of faith, every departure from it being regarded as error; (2) by a union in heart and life, which is not formed artificially from without, but grows out of the one faith in the one apostolic system of doctrine,—a union consequently which, taking away all outward distinctions within the Church, establishes a brotherly relation among all the members towards one another, and by mutual assistance for the relief of spiritual as well as of temporal needs, forms a nursery and training school of brotherly love; (3) by a sacramental fellowship with the Lord, extending even to the daily domestic life, and leading to an increasing life-union with the glorified Son of man; (4) by a fellowship in prayer, resting on spiritual union with the exalted Christ, and serving to nourish the spiritual heavenly life. All this, however, takes place in such a way that the narrow bond of congregational union, with all its force, does not cut a man off from sympathy with what of the Divine is found outside the Church; in other words, the consummation he attains in the apostles' doctrine does not do away with his connection with the Old Testament Scriptures and the testimonies of God in the world, brotherly love does not do away with universal love, nor does the special worship of God do away with general reverence for God

and fellowship in prayer with all those who believe in God.

(3.) *The appointment of Church servants,* Acts vi. 1–7.

To complete the picture of the original organization of the Church, we must pass on to chap. vi. In that chapter we come to the filling up of Church offices. The murmuring which, according to ver. 1, was the outward circumstance that occasioned the appointment of Church servants, proceeds from the Hellenists, that is, from the Greek-speaking Jews beyond Palestine, including the proselytes (ver. 5, *προσήλυτος* in relation to the Hebrews, to the native Jews, John vii. 35). Both parties, therefore, were Jewish Christians. The *διακονία καθημερινή*, which formed the occasion, points back to iv. 35; what is referred to is the distribution of food, by which the daily want was met, without a daily meal being taken at a common table. The Hellenists complain that in this distribution their widows were overlooked, that they did not get a fair share compared with those of the native Jews. There is nothing in the narrative to lead us to suppose that the complaint was groundless, or that the neglect was due to the ill-will of certain intermediaries who were employed by the apostles in the work of distribution. The evil complained of arose quite naturally. The incessant daily teaching and evangelizing of the apostles (v. 42, to which the beginning of ver. 1 refers back) gave rise, on the one hand, to an accumulation of work upon them, and, on the other hand, to an ever increasing expansion of the Church (*πληθυνόντων τῶν μαθητῶν*).

It then became no longer possible for the apostles, who at first had taken charge of the distribution, ver. 2 and iv. 35, to meet the daily wants of all needy persons with such exactitude as to prevent the less known widows, who were strangers, from suffering want; and those who were disposed to be sensitive, owing to hereditary jealousy between the Hellenists and the Hebrews, might readily enough regard this oversight as due to partiality—hence the murmuring, the first disturbance of the harmony mentioned in iv. 35. Thus, besides the apostolical office, there arose a special Church office—the diaconate. What do we learn from this?

(*a*) *In the arrangement and perfecting of Church relations there is nowhere any sign of a systematically-arranged plan*—of the working out of a preconceived theory. Everything takes shape of itself, partly as the result of the divine elements absolutely given, namely, the word and the fellowship of faith; and partly owing to the position and tenor of existing relations, arising from the actual need for the time being. It is a case of development determined by the nature of things and their relation to one another,—organic movement. By such organic movement there is produced, although without preconceived plans and models, an orderly arrangement; for where there is the real life of faith, it has, like all real life, its own inherent laws, and these have a determining power, although at the same time brought to definite realization under the relationships of life for the time being. The latter, however, are to be brought into harmonious relation with the former—

with the laws of the life of faith; the laws of faith are not to be sacrificed to the relations and seeming exigencies of life, as was the case in many ways in the later development of the Church. For every defective arrangement a suitable remedy must be found, on every favourable opportunity the corresponding advantage must be sought—but in such a way that the nurture of the life of faith, the planting of divine truth, shall remain the determining consideration to regulate our action in the interests of benevolence, ver. 2. Such organic development forms at the same time also the test of the genuineness of faith, for it precludes the artificial concealment and hushing up of what is faulty. What is faulty calls out for immediate attention—without any formality. There is no alternative but either to have the inward weakness and incongruity disclosed to view, or else to do justice to the real necessities of the case,—a task for which only the wisdom of true love is adequate; and the way of true love is to make things better, to adopt and put in force what is good and what furthers good—not merely to accommodate itself to human wishes and considerations of outward peace. Only true love, the love which is morally bound and morally free, seeks and knows how to find amid differences the salutary reconciliation between the laws of faith and the needs of life.

(*b*) For such natural development of Church life the passage before us furnishes the *chief laws.* The principal thing necessary is to give attentive and im-

partial consideration to the first signs of unsatisfied wants and the first symptoms of inward irritation, vers. 1, 2. This implies a frank treatment of the matter, without the sensitiveness of self-love, without the admission and assertion of prerogatives, and a prompt treatment in the spirit of brotherly equality, ver. 3.[1] It is a false rule of conduct for one who is conscious of good intentions to give complaints the go-by or to ignore them, on the ground that it is merely envy or some other bad feeling that is at the bottom of them, or that everything human is imperfect, that weaknesses are found everywhere—commonplaces which of themselves decide nothing, but would first require an examination of the special case, to see whether and how far they hold good in that case. Especially if the complaints in question rest on pardonable weaknesses, one is apt to make no effort at amendment, or not care to avoid the appearance of evil, while it is still possible to do so (cf. the excellent remarks of Rambach on this passage). A removal of grievances, if it is not to be merely superficial, but to meet the real requirements of the case, is further only possible where the outward and

[1] When once you are ministers, give heed to these simple laws. Pay attention to what comes before you in the shape of dissatisfaction. If the dissatisfaction is well-founded, take the matter in hand without egotism and without partiality, without defence of supposed dignity, either your own or others'. Thus you will gain the esteem which is indispensable to you. Men's consciences must be satisfied with you; about the other kind of peace you don't need to trouble yourselves, only it must be above-board—no deep-laid plan for bringing people round to suit your own views. Otherwise, when it is found out, hopeless discord will arise.

individual manifestation is traced back to its general inward ground, and the latter is removed—that is to say, where there is a radical cure. The apostles do not deny, as some expositors do, that there were real grounds for the dissatisfaction of the Hellenists; as they do not throw the blame on the complainers, by casting suspicion on them or pronouncing them incompetent, so also they do not try to excuse themselves at any length, but without going into subjective and personal discussions they address themselves to the objective fact that a wrong condition of things exists, which requires a different arrangement from that hitherto in use. To find out the matter-of-fact element underlying the subjective manifestations, impartially to bring out the objective point of view and disengage it from the intricate mass of particulars with which it is connected—herein is shown the *wisdom* from above, the wisdom which stands high above influence of a personal kind, above misleading sympathies and antipathies; and to recognise this matter-of-fact element, without regard to one's own person, is the best proof of self-denying *love* for the truth. The ability to do both of these things is requisite in the case of those who would stand at the head of Christian congregations, or would do any real work in the way of organizing and leading. The qualifications needed are wisdom and love of truth; it is only in real spiritual superiority that the primacy *inter pares* finds place in circles where one has to look to the Spirit and sow to the Spirit—not to the flesh.

(*c*) *What is the leading principle in the procedure of the apostles? It is, that outward needs in the life of believers are not to be overlooked and curtailed on account of inward spiritual needs, nor yet the latter sacrificed to the former.* This is involved in a sound view of faith, and it is the principle on which the necessary arrangements are to be made to suit the circumstances of the case. It will not do to make an outward rule, to the effect that the clerical office is incompatible with secular occupations, and that, conversely, secular workers must not engage in spiritual duties. Such outward separations are contrary to nature; for originally, as it came from God's hand, there was in man's nature a conjunction of the spiritual and the physical, and through grace a reconciliation of these is to be effected again. Just as unnatural, however, would it be to lay down an outward rule to the opposite effect, namely, that the care of what relates to the spirit and of what relates to the body must always be united, even outwardly, in one person. The natural unity admits of a division—it only forbids such an opposition between the two as would amount to mutual exclusion. Even among the first disciples, the management of their property and the care of the poor was committed to special hands, John xii. 6, xiii. 29. Circumstances must determine in what manner the management of spiritual is to be combined with the management of temporal affairs; the natural connection between the two remains a fundamental principle, but whether the spiritual and the temporal are to be conjoined in the hands of one man or assigned to different

persons is to be decided on the general understanding that neither of the two must suffer prejudice. To this principle two tendencies oppose themselves—a leaning to spiritualism on the one hand, and a leaning to materialism on the other. (*a*) *The spiritualistic extreme*, in its mistaken zeal for what is intellectual, religious, and inward, is disposed to make it a duty for believers to disregard the temporal needs of life, and to show this, partly by their own conduct, partly by submitting to the conduct of others without appealing for redress. On this principle the apostles might have cut short the complainers by a few spiritual maxims delivered with authority. Similarly it is carrying the spiritual too far, to wish to exempt the clerical office, in its ideal form, from every kind of burden in the way of secular duty. Such duty befits the clerical office, and has a direct claim upon it, so far as it is required to make adequate provision for the needy, and so far as the one may be done without leaving the other (the spiritual duties of the office) undone or inadequately done, ver. 2. While the clerical office never can and never ought to be directly involved in responsibility for the bodily wants of the adherents of the Church at the expense of what should be its main object, it still remains its duty to provide for these wants at second-hand, by the introduction of suitable agencies and by superintending these agencies, in the same way as was done by the apostles along with the deacons. But the object in rendering service either directly or indirectly to the bodily and outward wants of men, if the service is to be rendered

in the spirit of Christianity, must be to provide for the real needs of life (χρεία, iv. 35, vi. 3)—not to promote industrial enterprises and material prosperity. One may serve God and daily bread at the same time, but not God and mammon—not even under the guise of Christian charity. To the real wants of life, service is due—for these, adequate provision must be made; and, for this purpose, there must neither be contemptuous rejection nor suppression of such claims, nor yet an obsequious man-pleasing devotion to them, or great and multifarious activity. This leads to (β) the *materialistic extreme*, the tendency of which is to let the spiritual suffer from regard to material interests, from devotion to duties of an administrative kind, from being taken up with official work of an outward kind (registration, clerking, educational and scientific or philosophical pursuits). The same tendency is manifest when it is sought to retain, in one and the same hand, with the pastoral staff business of an outward kind, even though it be, as in the case of Jerusalem, necessary business occasioned by want—when it is only possible to do so at the expense of a minister's chief duties; or, in cases where a division must be made, one may wish to sever the care of the bodily interests so completely from the spiritual, that no spiritual qualities betokening faith shall be taken into account in the case of those who are to have charge of the temporal interests, or that no so-called spiritual functions shall be assigned or even permitted to such persons, even so far as they are prompted thereto and qualified therefor by their own life of faith. Both of

these views are at variance alike with what the apostles lay down as the requisite qualifications of the deacons, and with what the latter actually do after their appointment, as for example Stephen and Philip. A closer consideration of the duties performed by the first deacons in the way of provision and administration, brings us to—

(*d*) *The requisites for the treatment of outward affairs in a manner corresponding to the Christian spirit.* Even in private life the Christian is to sanctify his outward occupations, in particular, the satisfaction of his outward wants—eating and drinking and what pertains thereto —in the name of the Lord, through the word of God and prayer. In the same way, also, every outward occupation must be sanctified, when it takes the form of a public service rendered by appointment and in the midst of a Christian congregation. Now, how is this done in the name of God, so as to be a reality?

Here again it is to be understood that it is not to be done by anything external, as if the one external was to consecrate the other—that it is not to be done by means of official prerogatives and regulations. The *sanctification* of the outward is conditioned by the personal character of the persons acting, otherwise it is all hypocrisy—corruption of the inward through the outward, instead of sanctification of the outward through the inward. The personal character has *specially* to be taken into account, where the individual is to go beyond his private sphere and exercise influence as a Christian, where he is to impress the sanctifying influence of faith on the

outward business and bustle of a congregational office, on his work in caring for the temporal wants of many, as the representative of the Christian spirit. Hence the apostles do not say, "Let us set up an institute for making deacons," but "Look out for the right men;" and instead of laying down special official instructions, they define the personal character which must be possessed by those who are to be called to the office—as the living security for the right discharge of the office. So in ver. 3 we find mentioned as personal qualifications, that a man should have public testimony in his favour, that is, as a Christian among Christians, as being of an approved Christian character in general; and in addition that he should have special spiritual endowment and character for the special service—not only spiritual susceptibility or occasional spiritual impulses and so forth. This spiritual character and culture is requisite in order that the external may also be made spiritually fruitful for souls,—for which the opportunity and the need are found in the course of the outward services (cf. vers. 8–10 and viii. 5 ff.). This implies not merely a certain amount of knowledge and art, but wisdom to qualify for the practical treatment of the manifold relations and connections of life. This wisdom knows how to hit upon and carry out what is true and right in the interests of real life, from wisdom proceeds guidance; and similarly wisdom knows how to work up, and turn to account, real life, that is, persons, times, circumstances, in the interests of what is true and right, Prov. viii. 15 and xiv. 15 ff. These

then are the requisite qualifications, if the external is to be sanctified in the name of Christ. To these qualifications and this object corresponds also the position which the deacons occupy; two of those elected are specially mentioned as engaged in fruitful work, as teachers for the spread of the faith, Stephen, vi. 8–10, and Philip, viii. 5 ff. From 1 Tim. iii. 9 we may infer the union with the diaconal service of an activity fitted to nourish faith, as indeed all Christians had the right to take part in the work of teaching, according to their peculiar gift, in the various relations of life both beyond and within the Church, Acts viii. 4, xi. 19–21; 1 Cor. xiv. 26. The fact that some had the office of teaching laid upon them does not do away with the spiritual activity of the rest of the faithful; it is an addition to it, or rather it forms the centre of the circumference in which all are active. It is a special official obligation, not exclusive right, not a monopoly; even the apostles took the preaching of the word upon them as an official obligation, *διακονία*, ver. 14—not as a vested privilege, 1 Pet. iv. 10 f.; cf. Rambach (above mentioned), pp. 206–209 and 216.

(*e*) What is the *procedure*, then, in the appointment to the office of deacon? The same general *co-operation* of all members of the Church, which comes into notice earlier, in the filling up of the apostleship, i. 15–23, is found here also in the case of the diaconate. Only, here the two elements *divide*, which had in the meanwhile come to be distinguished—the Twelve and the multitude of the disciples, ver. 2. (1) The leaders of

the Church call the members, προσκαλεσάμενοι, ver. 2, make their statement regarding the position of affairs, and propose measures to meet the exigencies of the case, ver. 3. They state concisely to the Church the grounds for the creation of a new office ("it is not meet that we should neglect the word of God"), and give instructions for the choice of persons to fill the office, with an exact statement of the requisite qualifications. The whole, however, is in the form of a proposal, which is submitted for the approval of the Church; for (2) the Church exercises the right of approval, ver. 5; it goes through the election in accordance with apostolic instructions, and in its turn brings before the leaders the person selected, and submits the selection for their approval, ver. 6. The approval of the Church's proposal by the leaders follows upon the approval of the apostolic proposal by the Church. Finally, (3) after both parties have done their duty by a joint-election, the separate functions of the two constituent elements of the Church are united in one common collective act, by which the elected persons are set before the great Head of the Church. Both parties—Church members and Church overseers—unite together for prayer and laying on of hands; hence in the narrative, ver. 6, they are no longer distinguished from one another as separate classes. As both parties prayed with one another, so may they also both have taken part in the laying on of hands, individual members of the Church stepping forward along with the leaders. The whole procedure at this election also, followed as a natural

result of the union in faith and life, which led each part of the congregation to recognise it as an inward duty to give honour to the other part from the heart—*suum cuique;* it was not a formal and prescribed mode of election based upon ecclesiastical statutes.

(*f*) The impression which this picture by itself makes upon every one who can appreciate the truth and simplicity of scriptural Christianity is usually softened down by quietly assuming that these original arrangements were only possible at that time, and that in later ages they have become impracticable and unsuitable. People have got into the habit of regarding this scriptural pattern as an ideal that cannot be carried out in practice. And certainly, the composition of our existing Churches being what it is, it is not only impossible to carry out that scriptural pattern; we dare not even attempt it. But why can we not realize it, and why dare we not attempt it? Is the cause to be found in the ideal character, that is, taking the word in its proper sense, in the fanatical character of the first period of Christianity, or does it lie in the fact that the later progress has proved untrue to the idea to which the first age remained true? The latter is the case. The scriptural Church-constitution takes for granted a society which grows and develops from within by the free faith of those who compose it, and which separates itself from the rest of the community, without, on that account, doing it any outward injury, or giving way on its own part. The Church element is

thus not formed, like our Church element, out of a mass of persons unconsciously admitted to communion or of professing members outwardly trained for it, among whom unbelief or indifference and worldly-mindedness preponderate. Where this is the case, there is no inward ground or room for the original Church-constitution as a matter of right and duty. It is otherwise where you have the necessary ground existing, that is, genuine scriptural doctrine, along with free faith therein, ii. 41, and self-renunciation, or the cross of faith. That under such conditions a more or less scriptural Church-constitution is quite practicable is proved not only by the case of the old Waldensians, but also on a large scale by the old Church of the Bohemian Brethren, and we have an analogous instance in the history of the Mennonites.[1] These historical instances are all the more deserving of notice in our time, when, on the one hand, people would attempt the regeneration of the Church by mere external changes on its constitution, while, on the other hand, some would have the form of constitution regarded as a mere accessory, as if it were a matter of indifference to true Christians with what form Christianity is invested. No doubt true Christianity, where there is any living power in it, *can* generally, in case of need, adapt itself to all forms in such a way as to assert its divine

[1] Cf. Köppen, *die Kirchen-Ordnung und Disciplin der alten Hussitischen Brüder-gemeinde.* Leipsic 1845. Also *Christliches Glaubensbekenntniss der in den Niederländern unter den Namen der Mennoniten wohlbekannten Christen*, 1655; reprinted at Basle 1822 (cf. especially arts. 8, 9, and 16).

origin, but it must not accommodate itself to all forms from mere choice; it must not acknowledge as Christian, as channels of true Christian grace, forms which have not sprung from the soil of true Christianity, and which corrupt its character. If doctrine and sacrament must be founded on the divine word in order to represent and promote true Christianity, this is no less essential also for the constitution and discipline of the Church. The two things cannot be separated, as the history of the great Churches shows, without entailing increasing evil and injury on the Church; the union between doctrine and constitution must take place in accordance with what the divine word represents to have been the rule and the practice from the beginning; that is to say, the right outward constitution which contains the divine treasures, as the vessel appointed by God, must be, and can only be, formed out of the divine word of Scripture — out of its doctrine and out of free faith therein, as well as out of the fellowship of spirit and soul arising therefrom. In other words, the constitution must have a fundamental development from within, and this implies as a natural consequence emancipation from the power of the world, with the attendant sacrifices and sufferings. This is the only right way to improvement.

5. *The testimony to Jesus Christ, in conflict with the power of the state church,* Acts iii., iv. 1–33, v. 12–42.

(1.) *The testimony occasioning the conflict,*

(*a*) *In its outward development.*—According to Christ's

original appointment, the whole world was given as a field for the apostle's testimony, which was to spread in ever-widening circles; but originally it could not claim as its own so much as one of the many points of vantage in the world, from which to speak down to men with the influence of acknowledged authority. No position of dignity in the learned world, no prestige of office or the like, lends credit and authority to the testimony concerning the crucified Jesus Christ as the Lord of the world. One might fancy, however, that what the witnesses did not have to begin with they might gain by conquest in the world or win in some other way; but they received no instructions whatever to acquire, or even to accept, for their cause any such recognised standing in the world, any such title of authority. Rather were they withheld from doing so by the rule prescribed by the Lord Himself from the first, according to which His Church and its leaders had to renounce as a matter of principle every position of worldly rank, Matt. xxiii. 6–12, xx. 25–28; they have always and everywhere to keep the Lord's own position in the world steadily before them as a pattern, according to which the servants ought not and cannot be higher than their Master, who renounced every form of external authority. Indeed, the Lord knows the spirit and purport of His doctrine to be in such direct opposition to the character and the tendency of the life of time, with its powers and authorities, that He anticipates from these nothing but hostility and persecution, or else influences demoralizing to His

cause, John xv. 18–21, xvi. 1–4; Matt. xxiv. 8–13; cf. Matt. x. 16–25, 32, 34, 39.

These principles laid down by the Lord Himself, not only for special relations, but for the general position of His Church among the nations, precluded any thought or any attempt on the part of those who kept all His words as commandments, to invest their testimony in any wise with the power of constituted authorities, or to gain possession of existing privileges. They could only and dared only proceed as their Master had done, that is to say, they had to take their stand on the general ground of the religious and social life of the community, where every man could work and speak, in order to set up their testimony; and every foot-breadth of that ground they had to win for themselves before they could obtain a suitable sphere of work for a cause so peculiar and so much at variance as theirs was with everything that was recognised and customary. They required to establish a new foundation on the old, with no other authority and force than that of the spirit and the conscience; and although new adherents occasionally brought with them social advantages, they do not turn these to account for themselves, but, on the contrary, bring over the new converts to their own attitude of unworldliness and opposition to the world, by getting them to abandon their old associations and join a fellowship which was not only disowned by existing authority, religious and political, but was condemned by it. It is characteristic of Christ's kingdom that it can only hold its ground between tribulation on the one

hand and patience on the other, Rev. i. 9. Cast out from the fellowship of the state church, and treated as ἀποσυνάγωγος, John xvi. 1 f., the Church of the kingdom of God sets itself up in the world merely as ἐπισυναγωγή, as a minor assembly, Heb. x. 25, xiii. 10–14, as a fellowship of the παρεπίδημοι διασπορᾶς, 1 Pet. i. 1 ; Jas. i. 1. Thus in an unpretending private character the testimony to Christ begins to make its way into the world on the highway of public life ; its undesigned opportunities, its doors and places open to every man, are taken advantage of, as was found most convenient outwardly, and as the bearers of the testimony, namely, the apostles, felt themselves to be inwardly fitted and qualified to offer salvation to such as would receive it, to such as found in it a gospel, a life-message, Acts iii. 1–3, vi. 11 f. In the midst of common life the testimony thus moves simply onward, and the apostles neither allow the growing pressure and adherence of the people to lead them into the mistake of claiming worldly authority or of setting themselves up as a powerful public body, nor do they allow themselves to be intimidated by the opposition and increasing hostility of the powers that be. Thus they go on from strength to strength in the conviction that they are doing right in the sight of God and in the sight of men's consciences, iv. 31–33, v. 12–16, 42 ; 1 Pet. iii. 13–15.[1]

[1] Roos gives us a view of our ecclesiastical relations, as they differ from this type, *Words of Admonition and Comfort for Christians living in the present Antichristian Age*, 1795. Reprinted 1875.

(*b*) *Spirit and purport of the testimony.*—A general statement on this subject has already been given, p. 244 ff. Here there are still some special points to touch on.

In the first place, the use of the name Jesus Christ, Acts iii. 6, is worthy of notice. In Scripture Jesus denotes the human individuality, Christ the Messianic dignity, that is, the unique relation to God and the world. The name of Jesus Christ, then, is not used as a mere personal designation or form of title, but as *an actively present personal power*, of which a man can become partaker, and can also make others partakers through faith; and it is as a living personal power (ἀρχηγὸς τῆς ζωῆς, ver. 15) that this name receives divine confirmation in manifest works of power, Acts iii. 7, 16, iv. 10, 12, 30 f., v. 30–32; Mark xvi. 17–20; Luke x. 17; John xiv. 12 f.

But what position did the apostles themselves take in this exercise of power in the name of Christ? In their faith as in their testimony they show themselves to be in possession of a power which operates on all sides—they shine like a light; yet they at the same time show themselves to be faithful servants. They do not make the power a means of glorifying their own name, and as little do they make an attractive and brilliant display of it to charm and gratify the multitude with its splendour, and excite still further their miracle-craving expectations. They ascribe the glory to Christ and His Father; they lead the multitude to a serious practical knowledge of sin and salvation,

iii. 12–16, 19 f., 26. Self-renouncing glorification of the name of Jesus Christ and God, as the name of power, is the sacrifice which they themselves offer; self-renouncing conversion from sin to the divine name fraught with blessing, is the sacrifice which they require of their hearers as an indispensable condition; cf. Rambach, p. 76.

From this general point of view the particular incident is employed to unfold the divine counsel and the divine work in its grand features. There is but the one point of departure—a very simple one. All is conceived and done in the name of Jesus Christ. This is the *focus of the new system of doctrine and life;* and from this point as a centre the particular incidents of the day are employed for the *unfolding* of the system.

The petition of the lame man, ver. 3, is turned to account, ver. 4 f., by a demeanour which, in the first place, merely disposes the man's soul in a general way to silent attention and believing expectation. Then, according to ver. 6, the name of Jesus is apprehended with proper faith to bring out the healing power contained in it. To the astonished people, ver. 12, the occurrence that had taken place is explained, according to ver. 16, by reference to the same name; at the same time, ver. 13 ff., their rejection of that name is contrasted with its actual glorification by the covenant God, a glorification exhibited in the first place in the personal holiness and righteousness of Christ in the very hour when sentence was passed upon Him (before Pilate, etc.), and furthermore in His power of life, in

virtue of which—from the resurrection confirmed by eye-witnesses on to this latest miracle performed on the lame man before their eyes—He shows Himself to be the founder and head of a new life-dynasty. After the name of Christ was thus set forth and glorified, the rejection of this name by the Jews was to a certain extent palliated by a reference to their ignorance, ver. 17; but, at the same time, an accusation was quietly added in the allusion to the divine testimony against them in the prophets, ver. 18, cf. ver. 22 f. It was a case of ignorance certainly in so far as they failed to recognise Jesus as the Son of God and did not apprehend the meaning of His Messianic course, as it lay through suffering, but, at the same time, this arose from neglect of the truth long ago committed to them in the word of God; and in any case they must have recognised Him as the Holy One and the Just, to whom it was a fearful mistake to prefer a murderer, ver. 13 f. It was necessary therefore to give to this ignorance a twofold correction. In the first place, ver. 18 f. and vers. 22–24, for their instruction the Messianic character of Jesus was to be clearly demonstrated from the announcements of the prophets, so that they might be brought to a penitent acknowledgment of their guilt. Furthermore, ver. 20 f. and ver. 25 f., the way of salvation had to be disclosed to them by the disclosure of reconciliation as offered to repentance and conversion, accompanied with refreshing through the sending of Jesus Christ. This sending appears in a progressive form of development, as

according to ver. 21 He is in possession of heaven—of the powers that rule the present earthly system of things—to accomplish the entire restoration revealed through the prophets, to perfect the new economy of the world; cf. Rev. x. 7. *Ἀποκατάστασις* is in no sense a restoration of lost or condemned men, it is the re-establishment of the original order, of the normal condition of things, in a smaller or greater whole—an Israel and a world, Matt. xvii. 10 f.; Mark viii. 25; Acts i. 6.

The fruit of this testimony was, according to iv. 4, an accession of believers, whereby the Church increased to five thousand men—men, not merely persons.

(2.) *The conflict with the power of the state church.*

(*a*) *The situation.*—The tumult of the people which had arisen in consequence of the healing in the temple affords the Church-authorities a legal pretext for interfering and for bringing the apostles, who had taken an active part in the matter, up for examination. The ground of complaint, as well as the ground for their arrest and for the charge against them, consisted in the fact of their teaching publicly, and still more in the purport of that teaching, ver. 2. Even the fact that they taught publicly must of itself have given offence, especially to the priests, seeing that they were common unlearned laymen without a call, and were yet setting up in the temple as teachers of the people; indeed, the discourses were actual discourses on doctrine (*διδάσκειν*) based on Scripture-exposition, and before this the question had emerged with regard to our Lord: How doth

this man understand Scripture when He has never learned it in the schools? The freedom accorded to prophets was the only thing that could be recognised as giving a title to exemption; but the apostles themselves did not claim this exemption, and the position of prophets was not yet accorded to them by public opinion as it had been to John the Baptist and to Christ. What might have given them the privileges of prophets—their gift of teaching and speaking, cf. iv. 13, and their miraculous works—these things they did not allege to be an immediate investiture of their own persons with divine power, the result of a revelation and dispensation of power received from the covenant God, the God of the national religion; they expressly repudiated this, iii. 12 f., and ascribed their power to the name of the man who had recently been excommunicated by the ecclesiastical tribunal and condemned by it as a blasphemer of God and deceiver of the people. By this means there was associated with the formal offence against public order in teaching, a real offence against the established doctrine and against the authority of the ecclesiastical power. They made the name of this Jesus, indeed, who had been officially condemned, a fundamental article of religion. To this was added in particular the teaching concerning this man's resurrection which the apostles placed in the very forefront as a divine fact and as a divine justification of the officially condemned Jesus, appealing to their own testimony as eye-witnesses. By this means, certainly, the ecclesiastical authorities who had condemned Jesus were represented as a party

striving against God; but the prominence given to the resurrection must have specially embittered the sect of the Sadducees, and in fact the Sadducees appear on the scene alongside of the priests, iv. 1. Without doubt they had made use of the suppression of Jesus—who had so definitely offered His resurrection as a pledge of the truth—for their advantage, for their party interests, and had thus obtained a special preponderance; cf. Rambach, pp. 93–99. How then does the conflict develop?

(*b*) *The behaviour of the apostles.* — On the part of the *accused witnesses of the gospel*, in meeting the forcible interference of the state church, we see in the first place, ver. 3, unresisting submission to the outward power so far as it assails their own person, although it would certainly have been possible for them, even apart from their own miraculous power, considering the large number of their adherents, old and new, to withdraw themselves from the unjust proceedings to which they were subjected. The multitude of their adherents, and the consciousness that their cause was good and their right valid, had no exciting effect upon the apostles—it does not carry them away into vehement protestation; but as little does the drastic procedure of the public authorities exercise a depressing influence upon them—not only on the apostles does it fail to have this effect, but it does not even produce it on the people, ver. 4. In spite of the unresisting submission of the apostles, who up to this time had acted and spoken with such vigour, new people continue to incline to their cause.

When the preachers are silent and put out of sight by the ecclesiastical authority, thousands are converted to the faith of the prisoners, acknowledging the authority of the doctrine which had been put under a ban.

(*c*) *The ecclesiastical court upon the scene*, vers. 5–7.—It is the great Sanhedrim that is here meant, consisting of seventy-one persons, including the officiating high priest as president (נָשִׂיא, prince) along with the presidents of the twenty-four priestly classes as well as the presidents of synagogues and congregations, and men held in repute for their knowledge of the law. A full sitting of this highest ecclesiastical court is held, and the matter is there dealt with in a purely formal manner, ver. 7; inquiry is made as to the inward and outward warrant for their action, while that which they did is left vague and undecided (τοῦτο). The matter-of-fact element, their healing of the man and their teaching from the Scriptures regarding the fulfilment of the prophets, was something in itself innocent, and afforded no direct point for attack, or it might have led to discussions regarding the truth in which the members of the court, after all their previous experiences, could not reckon on victory, besides that they might have found such matter-of-fact discussions with these laymen beneath their judicial dignity, as is usually the case in such circumstances. The formal element always affords a legal hold and ground of accusation for what is authorized as against what is unauthorized, for the positive privilege of a class as against the spiritually free character of a private individual, Ex. ii. 14; Matt.

xxi. 23. So here the Sanhedrim inquires as to the δύναμις for the act, that is, whence they had received the ability to perform it. That they did not maintain this ability—their δύναμις—to have been directly imparted to them as prophets by God Himself was well known, as it was also known, with reference to the name by which they acted, that they did not put forward the authorized name of Jehovah, but the name of Jesus, which had been branded as heretical.

(*d*) *The justification of the accused.*—Without denying the truth, it would have been an obvious resort for the apostles in dealing with these men of form to take shelter under legal forms. If they had merely said, "In the power and in the name of Jehovah we do this," the point of the dispute would have been evaded. But in the circumstances of the case the apostles were obliged to act otherwise. The cause of Christ had already grown strong both inwardly in the apostles and outwardly in the life of the community; moreover, the Lord Himself had designated the time when He should receive the power in heaven and earth and they should receive the power of the Spirit, as the time for bearing witness publicly in His name; so the name of Jesus, rejected by this court and glorified by God, could no longer be kept in the background without unfaithfulness on their part. Yet, on the other hand, the apostles were not content to set forth the name of Jesus in such a naked form as the judges wished, vers. 8–12. It was the matter of fact avoided by the court of investigation which spoke most in favour of the apostles and

against the interference of the public authorities,—in the first place, the beneficent healing of a sick man, cf. John x. 32, Mark iii. 4; and, in the second place, the fact that in their teaching the one salvation appointed unto all men was at stake. These two points are brought out in the speech for the defence with wise consideration, the one at the beginning, ver. 9, the other at the close, ver. 12. They are both united, however, in the name of Jesus Christ of Nazareth, the *corpus delicti*, and so united that the special characteristics of their teaching, which had formed an aggravation of the offence, are again freely expressed—the crucifixion as the work of this judicial court, and the resurrection as the work of God, here regarded as the head of the State in whose name these judges sit. Although these truths form the stone of stumbling and the ground of prosecution, they are commended to the general consideration of the whole house of Israel by the unmistakeable reminder that in spite of the rejection by the state church the building up of a new house of God, of a new Church upon this name and foundation, had already begun, ver. 10 f. This brought to their remembrance Matt. xxi. 42–44, and with this was involved, "In your case the foundation is wanting," as is implied in ver. 12; extra hanc ecclesiam nulla salus. The inquisition by the state church is thus met by the testimonies of the gospel; on the one hand, with wise discretion they make the defence of the matter of fact, their teaching and their conduct, the principal thing, and give it this prominence as the work of salvation

designed for the general welfare of men; on the other hand, with straightforward frankness they make the name of Jesus Christ the chief element in their public confession—in the power of His divine life, wherein He judges the sin of men and lays the foundations of a new spiritual fellowship independently of existing institutions; this is the way of the Holy Spirit, this was the dignity of the apostles.

(*e*) *The effect of this speech for the defence.*—With all their willingness to submit to unjust attacks, so far as they were themselves personally concerned, the apostles refuse to allow any interference with their liberty of teaching. Their words of testimony immediately evince their spiritual might and the strength of the naked truth, even on the dry soil afforded by the hearts of the members of this court, ver. 13; the judges had a great amount of fact to set aside both inwardly and outwardly before they could get even a sorry defence with any kind of decency. Astonishment is the first impression from which even the most decided unbelief cannot escape, where its calculations no longer suffice. The divine purpose of this impression is that it may have an awakening influence on the heart, so that a man may take thought, and regard his deficiency in its true light. The astonishment is accounted for very naturally by the boldness and readiness of speech (*παῤῥησία*) on the lips of men destitute of the culture of the schools (*ἀγράμματοι*) and of no social consideration (*ἰδιῶται*). This boldness in the presence of the supreme court in a cause which had been long ago condemned by this

court and was to all appearance vanquished, on behalf of a name which had been publicly branded with infamy, commands the reverence of every human soul without any long or minute analysis. But such an impression has no moral value as yet, because it is not anything voluntary, but something involuntary; such a frame of mind justifies no conclusions with regard to the subsequent moral conduct. It remains to be seen whether the heart is unprejudiced and resolute enough, or at least honest and willing enough, to deduce from the involuntary impressions thus received, with respect to a cause undeniably just, moral judgments and responsibilities, whether a man is honest enough to give due weight to the real facts which afford an explanation of the phenomenon. In the present case the real grounds for the explanation were obvious enough, for the court was dealing with people who were well known as followers of Jesus. There was also this further fact to guide them, that they expressly attributed to the name of Jesus what they were and what they did. To the moral sense, which could penetrate more deeply, that which was seen and heard was only the living proof of the Scripture saying, "The rejected stone is become the corner-stone." It was quite evident that this new school, with its despised ignoramuses, had passed its *examen rigorosum.*

The impression which the testimony of the apostles made upon the minds of the judges by its spiritual significance is still further confirmed, ver. 14, by the fact which, in the person of the lame man that was

healed, gave corroboration to the apostles' words, bearing witness with living power. The man who was healed must have given the impression with manifest truthfulness that he had been the subject of a miracle, hence even among the judges themselves the fact came to be expressly admitted, ver. 16. The consequence was that they were totally unable at the moment to say anything against the testimony which had been so promptly given by the apostles, ver. 14. This was the effect upon the whole assembly, numerous as it was and ready in resources. But even this impression does not rest upon a voluntary acknowledgment, it was only forced from them by the outward facts which they could not deny—the lame man with his healthy limbs, and all the inhabitants of Jerusalem who saw plainly that a miracle had been wrought, ver. 14 and ver. 16. It is not a moral sense of truth which disarms them; it is the superiority for the moment, partly of facts, partly of the personal spirit animating the apostles. The same embarrassment they had often felt in relation to Jesus Himself; but even with regard to Him they had already learned to keep down the feeling within them.

Hard pressed by the truth and yet averse to it, the mind has recourse to the nearest way of escape from the momentary pressure; and the nearest way is always to take time to recover from the first impression and regain one's usual bearing. For this purpose a person relieves himself above all from the presence of the object that has overawed him, and takes counsel with the like-minded, ver. 15. Then first the embarrassment finds

an outlet, but it instantly shows itself in a spirit which is absolutely resolved to set itself in opposition to the power of the truth, and only considers what is to be done against the truth. From the outset pride revolts against the impression made by the facts of the case, fastening on the external and personal aspect of the question; cf. John xi. 47. They act, ver. 16*a*, as if it were only a question regarding the persons concerned, and not about the thing itself. This thing they cannot deny as a matter of fact, and, on their own principles, they dare not deny it to be a miracle; but when they say "we cannot deny it," a glimpse is afforded us of their secret feeling, namely, "We would like to deny it, but we cannot." Here, again, it is only a judgment extorted from the understanding; no thought of God has any part in it, but merely their consideration for the people; cf. Matt. xxi. 26, xxvi. 5 f. So also the resolution to which they come by means of such considerations is purely of an outward character. They are not disposed, and they do not make the attempt, to enter into a closer examination of the apostles' teaching and working,—as it would have befitted an ecclesiastical court to do,—but continue to show the same shrinking from the inner nature of the thing and its spirit as they had at first betrayed. In a purely outward sense they determine, ver. 17, what is to be the object of their judicial sentence and the means for attaining it; to prevent the further spread of the doctrine remains their fixed aim, and the means to be employed is severe official threatening. The consciousness of their spiritual

impotence, of their inward weakness, conceals itself also, ver. 18, when they announce their judgment, under the shield of office and stern severity of expression; the men are in no case and in no wise to speak publicly or even teach on the basis of the name of Jesus—a name which was certainly anathematized, although at that moment divinely justified. The reasons alleged by the apostles are deemed worthy of no consideration; the decision was nothing but a wilful condemnation without a hearing, a tyrannical order to be silent, while at the same time the smitten conscience betrayed itself in the painful heaping up of words. With all the wilfulness of their conduct an official decorum is still preserved although with evident difficulty, and this is usually the conduct in the first instance of an authority that is resisting the spirit in opposition to the testimony to the truth,—it shelters itself behind forms, so long at least as it can still act with prudence.

(*f*) *The apostles' attitude to the official judgment.*—In opposition to the unjust judicial finding the witnesses make a brief appeal to the general sense of right, ver. 19, and allege the moral impossibility of submitting to such a sentence. The boldness, which already at the outset had excited the astonishment of the assembly by its moral bearing, also asserts itself under the threat of punishment. It is the token of a cause which is just, not only outwardly, but also inwardly,—a token that the truth has become part of the character. They do not pass from the attitude of defence into an attitude of attack upon the person and

procedure of the judges, but they change their objection into a question, claiming in their own favour the discharge of their duty by the judges as in the sight of God. The question itself is made to rest upon the ground which ought to be taken by the court, especially in a religious matter,—upon the ground of right and duty in the realm of divine law, which had been ignored. They call attention to the inconsistency of a judgment which has no regard to the facts of the case, but merely demands absolute submission to its veto. The judicial deliberation might now turn out as it would; the rule of right binding on the witnesses, as on the judges, was already expressed in the question itself. The apostles therefore on their part, ver. 20, set in decided opposition to the judicial attempt to bind them, the moral obligation of which they are conscious as eye-witnesses and ear-witnesses of Jesus. To be simply bound to obey conscience, true fidelity to duty, sets free from fear of man and imparts strength. With the same words "I cannot," and looking up to heaven for God's help, Luther entered on his victorious career as the apostles do here. Without being aware of it, their explanation formed for the judges the most striking response to their previous secret counsel. What a magnificent contrast lies in the twofold use of the expression *οὐ δυνάμεθα*, vers. 16, 20! That of the apostles here again rests on a matter-of-fact basis: "We are certain of our case through seeing and hearing; and what we have seen and heard makes silence impossible for us." Their opponents would certainly

refuse once for all to admit the force of the matter-of-fact argument, but they must allow it the value of a testimony from experience. It must at least be admitted even by the hard understanding that the man is both entitled and bound to speak of that which he has actually experienced to be a divine work and human blessing.

While the judges then do not wish to be led into the process of consideration demanded of them anew, yet, on the other hand, they are also unwilling to set themselves in the most glaring opposition to public opinion by having censured anything for which the people praised God; in their perplexity they have nothing to say to the protest of the witnesses for Christ except to meet it with redoubled threatening (ἀπειλησώμεθα, ver. 17, and προσαπειλησάμενοι, ver. 21). The arm of the court thus remained outstretched over the heads of the Church; but it is still kept from descending owing to fear of the multitude,—which is always the mark of an unrighteous cause or an unrighteous frame of mind, and is a barrier over which favourable opportunity or passion can very easily force a way.

(*g*) *The reflex influence on the Church.* — As the witnesses, with their most reasonable claims, were not only repelled by the human court of judgment but threatened by the outstretched arm of authority, they appealed on their side, along with those adhering to them, to the Divine Judge, praying that He would stretch forth His arm. The Church, ver. 32, only draws the closer together, and the witnesses, ver. 33, con-

tinue with redoubled vigour in the work assigned to them.

When they were dismissed, the apostles came unto their own: we have no right to confine ἴδιοι to the rest of the apostles. The fulness of the Spirit, ver. 31, is not in itself something confined to the apostles, cf. ii. 4, any more than καλεῖν τὸν λόγον σου, ver. 29; cf. viii. 4, xi. 19; moreover, ver. 32 does not distinguish the Church from the aforementioned ἅπαντες, but from the apostles to be mentioned in ver. 33—from ver. 32 onwards there is added a general observation regarding Church and apostles. The report of what had taken place, ver. 23, drives the Church to the divine armoury, Eph. vi. 10 f., 13, and access to this is to be obtained above all by means of prayer; cf. ver. 24 with Eph. vi. 18. Prayer at once calms the troubled heart agitated by conflict, so that neither is it lifted up in pride and self-complacency on account of what has been already gained and done,—on account of the conquering power of the spirit which has been already partly experienced, nor does it fall into despondency and cowardice on account of that which threatens in the uncertain future. In humility, the true mean between presumption and despondency, the heart embraces its God as its absolute ruler, δεσπότης, ver. 24; it submits to Him as a servant, but it is at the same time elevated and sustained by the consciousness of how great a master it serves, which enables it to feel that it has Him on its side. Thus it is His mighty hand under which prayer humbles itself and by whose aid it is lifted up, 1 Pet. v. 6. The

prayer proceeds, ver. 25 f., from a passage of Scripture applicable to the case in hand, Ps. ii. 1 f. (cf. p. 257 f.). Under this head the present time of distress is ranked, ver. 27 f., as something belonging to history in a theocratic sense, already determined, that is to say, by the divine power and wisdom. People comfort themselves with respect to deeds of violence, by saying, "it belongs to history," in the sense that it will be recorded in human annals; in the case of those who know what God is, and what the world is in relation to God, the saying has this meaning, that what is happening is already written in the divine volume, that even what is left by God to the freedom of the human will, even what is worst and most arbitrary, is so hemmed in and overruled that it must serve the divine plan of the universe and the good which that plan secures, in the case of all who hold fast by what is good, 1 Pet. iii. 12–15. Thus the distressing present as a link in the development of the divine plan and kingdom loses its dark and threatening aspect, and is brought into the light of God's present which rules over all. The heart then maintains the right attitude of faith which regards the visible in the light of its invisible divine conditions and subjection to law, and can now in virtue of the word of God which is appropriated, ver. 29 f., offer a prayer which for that reason can be certain of being heard, John xv. 7. The prayer, however, keeps within its fixed limits. As that which has already taken place by human agency, hostile as it was, was determined by divine power and wisdom, so the Church prays also with

respect to that which now threatens from a hostile quarter, for nothing more than the divine governance—that God would behold and consider. For that which was to be done by themselves, however, in the fulfilment of God's command, for their own work as witnesses, the prayer implores only the gift of the Lord necessary for carrying on joyfully the preaching of the Lord's word. The words which follow, iv. 30, *ἐν τῷ τὴν χεῖρά σου κ.τ.λ.*, combine the divine looking and giving, definite results being sought; but even there the prayer continues only an echo of the divine word; it only claims, in the exercise of faith, what is distinctly assigned by the mouth of the Lord to the testimony enjoined upon them, Mark xvi. 17; Acts xiv. 3. Thus the prayer adheres to the point with which it commenced—the divine doing, ver. 24, and speaking, ver. 25, as already seen in operation. It wins for its subject the power of the divine hand regarded in the light of the wisdom of the divine plan, and on this it builds its petition.

The divine effect of the prayer is described in ver. 31. The moment was of a decisive character, it was a question of discomfiture or victory for the Church. The arm of the whole ecclesiastical power in the State was stretched forth ready to strike at the first opportunity. At that moment the Church knocks at the sanctuary of God—of Him who made the world, and has also His arm in the world—that this arm may be stretched forth. And the sanctuary opens, the divine arm thus invoked is lifted up, Ps. x. 12 ff., and the place where they stand praying is shaken, ver. 31.

They are themselves at the same time filled, by the power from on high which already dwelt within them, with a new accession of power (for the new believers it may have been the first bestowal of it). By this means the equipment with divine power, which was sought ver. 30, had resulted in new deeds of power and of salvation through the name of Jesus. The little band of combatants stood ready for battle; they not only had their leader at their head, but they had Him within them as δύναμις. This inward power is immediately exerted in the first place in the decisive central work, in the bold speaking of the word of God. The chief point threatened by the power of the state church, namely, the word, becomes the very point of the Church's attack upon the chief bulwark of the enemy, upon ignorance and lies; and it is in the word of the resurrection of Jesus, the decisive seminal word for a dead world, confronting a crowd of murderers, that the testimony of their leaders—the apostles—concentrated the force of its assault, ver. 33. The spirit of the Church is thus exhibited outwardly as a spirit of power in the bold testimony to the truth on the part of the whole Church, ver. 31, and in the special life-testimony on the part of the apostles. But with all its power, this spirit does not belie itself as a spirit of love. This is seen outwardly where the greatness of the power is not evinced in hurting but in healing, v. 15 f.; but the spirit of love is shown most directly within the Church itself, vers. 32, 34, and in consequence of all this operation of power and love,

the grace of the whole body is also more widely diffused.

The love, however, approves itself at the same time within the Church as a moral love, as distinguishing between the holy and the unholy, v. 1 ff., discipline being combined with love (2 Tim. i. 7) in the same spirit of power—a discipline which to meet the first assault of falsehood in the Church likewise makes its appearance with a greatness and strength which spreads terror both without and within the Church. This swift judgment crushes in the house of God itself the consuming canker of hypocrisy in its very beginning, and purifies the Church; at the same time, however, it resists the pressure of a thoughtless multitude and the intrusion of impure elements, a duty specially incumbent on account of the many miracles, v. 12 f.; while, on the other hand, the powerfully attested faith and the love which shows itself in many miracles of healing alongside of the one terrible miracle of punishment, continued to bring new members into the Church, v. 14.

(*h*) *Conclusion.*—Thus the Church grows strong with increasing vigour outwardly and inwardly; now, however, the power of the state church inflamed with jealousy gathers itself for another swift interposition, a second time the arm of the outward official power is employed against the leaders of the Church, v. 17 f. In opposition to this increased spirit of jealousy, however, increased power is also manifested in the sphere of the Holy Spirit. The divine arm likewise puts on its strength for a warning testimony to the infatuated

people, ver. 19 f. It sets the prisoners free upon the field of battle with the express command to continue preaching the words of life; and undismayed the apostles again take possession of the open field, ver. 21. Thoroughly convinced by their own officers of the wonderful deliverance of their prisoners, vers. 21–23, the heads of God's people have again only room in the first instance for a feeling of perplexity, ver. 24, but they still carry on proceedings, only with more considerate regard for form, vers. 25–27. They altogether ignore, however, the real merits of the case, and frame their accusation on the ground of their first arbitrary resolution, ver. 28, as a charge of disobedience to authority. They merely mention the shed blood of the Just One with contempt, as the blood "of this man;" but in secret dread of this blood they bring all the more heavy a charge against the *animus* of the prisoners, alleging that they wish to employ the occurrence in a revolutionary spirit to wreak vengeance on their authority. Thus the lying spirit comes forth with stubborn consistency and in confirmed deceitfulness of darkness, but the Spirit of God likewise meets it in reply with the bold logic of His own law, ver. 29, and with increased power of truth, laying emphasis on the striving of the authorities against God, ver. 30 ff.; cf. iv. 10.

This defence intensifies the feeling of the court, and leads to reckless blind rage, ver. 33. The spirit of passion, unable to control itself till the prisoners are removed, breaks out openly as a spirit of murder. In the person of Gamaliel, however, the growing determination is

anticipated by the quiet voice of reason, and this voice they could not reject downright, because of the position and public reputation of the speaker. With statesmanlike view he draws illustrations from recent history of religious pretenders who had come to grief, for the purpose of allaying the momentary excitement, and the hearers are thus rendered more disposed to wait and look on, to temporize, with regard to the new cause, which is still represented in a very problematical light. The question as to the divine or human origin of the new phenomenon is entirely left to time to determine; its divine character is only put in the form of a possibility by an allusion to the impossibility and consequent folly of thinking to master it by force. The whole is an utterance of political wisdom on an ecclesiastical background. For this reason, also, the speech was well fitted to give policy once more the upper hand over blind passion in such an assembly. In conformity with the advice of this member, the meeting, which had forgotten its dignity, again assumes an official aspect, ver. 40, and gives to its repeated unrighteous prohibition a new sharpness by means of scourging, without troubling its head about the possibility of its having God's word opposed to it—a possibility which was certainly only put as a supposition, in Gamaliel's speech, by way of argument. The spirit of the witnesses, however, is not subdued by the ignominious punishment, ver. 41 f. *Done for God's sake, and not to be left undone because of men*—this is the real principle that determines the apostle's conduct.

Later, vi. 8 ff., when a bigoted faction of the schools

was worsted in its disputation with Stephen, the movement against the Christian congregations was transferred from them to the people themselves by means of the old weapons of lying and falsehood which had been already employed against the Lord, vers. 11–14. In their blind zeal for their Church founder (Moses) and covenant-God, for their ritual (temple) and their ordinances (law), the people were inflamed with passion, and played into the hands of the court of the state church, so that the latter was enabled to act with the appearance of administering the law impartially, vii. 1; while, on the other hand, when Stephen's defence against a false accusation was converted into an accusation against the people and their rulers, to the effect that they who were so zealous for what pertained unto the Church outwardly and for their whole history, had resisted the Holy Spirit, killed the prophets and the Messiah whom they preached, and had thus transgressed the law themselves, vers. 51–53, the people, excited to tumult, took the work of execution into their own hands, ver. 54 ff. This marked the turning-point at which the multitude, who had hitherto been friendly to the Church, allied themselves with its adversaries, and, without the need of any further action on the part of the court, a general persecution of the Church arose, which scattered the disciples, with the exception of the apostles who remained at their posts, over the whole land of Judæa and Samaria, viii. 1. By this means, however, the gospel now spread beyond the local boundaries, which had hitherto confined it, throughout the whole land.

INDEX

OF PASSAGES REFERRED TO OVER AND ABOVE THE SECTIONS OF MATTHEW AND ACTS EMBRACED BY THE LECTURES.

CHAP.	PAGE
EXODUS.	
ii. 14,	325
JUDGES.	
ix. 8,	37
1 SAMUEL.	
x. 6 ff.,	88
1 CHRONICLES.	
xxv. 1,	250
PSALMS.	
ii. 1,	336
x. 12 ff.,	337
xvi. 8 f.,	257
xxxvii. 3,	88
lxix. 26,	240
cvii. 23–32,	188
cix. 8,	240
cxxx. 5–7,	88
PROVERBS.	
viii. 15,	311
xiv. 15 ff.,	311
ISAIAH.	
xlix. 16,	176
xlix. 24 f.,	224
liii. 6,	136
liv. 10,	176
lvi. 10 ff.,	137
lviii. 7,	290
JEREMIAH.	
xxiii.,	137
l. 6,	137
EZEKIEL.	
iii. 17–21,	60
xiii.,	62
xiii. 19,	250
xxxiv.,	137
JOEL.	
iii. 1 ff.,	252
MICAH.	
v. 12,	250
SIRACH.	
xix. 29 f.,	93
MATTHEW.	
iii. 9,	261
iv. 6, 11,	107 f.
v. 1 ff.,	119
v. 19,	80
vi. 6,	114
vi. 14 f.,	194
vi. 16–18,	201
vi. 32 f.,	148
vii. 4,	139
vii. 17,	225
vii. 21–25,	181
ix. 35 ff.,	135 ff.
x. 5 ff.,	85

MATTHEW—*continued.*

CHAP.	PAGE
x. 16–25 ff.,	317
xi. 25 f.,	53
xii. 1–13,	206
xii. 19,	56
xiii. 52,	7, 100
xv. 7–9,	78
xv. 12–14,	112
xvi. 1,	226
xvi. 24,	276
xvii. 10 f.,	322
xviii. 1,	215
xviii. 2,	261
xix. 22,	91
xx. 25,	38
xx. 25–28,	34, 317
xx. 28,	29
xxi. 23,	326
xxi. 26,	331
xxi. 31 f.,	112
xxi. 42–44,	327
xxii. 12,	7
xxii. 43,	240
xxiii. 1 ff.,	137
xxiii. 2–4,	42
xxiii. 4,	136
xxiii. 6–12,	317
xxiii. 8,	34, 78
xxiii. 28,	285
xxiv. 8–13,	317
xxiv. 45,	178
xxiv. 51,	7
xxvi. 5 f.,	331
xxvii. 25,	262
xxviii. 19 f.,	79, 281

MARK.

i. 15,	119
i. 45,	174
ii. 27 f.,	206
iii. 4,	327
iii. 5,	207
iii. 22,	222
iv. 26–28,	167
v. 18 f.,	182
v. 19,	190
v. 35,	136
viii. 11,	226
viii. 25,	322
ix. 49 f.,	153 f.
x. 13,	261

MARK—*continued.*

CHAP.	PAGE
xii. 36,	240
xvi. 15,	283
xvi. 17–20,	319

LUKE.

iv. 41,	174
v. 31 f.,	277
v. 39,	206
vi. 12 ff.,	239
vi. 24 ff.,	143
vi. 26,	163
vi. 42,	139
vi. 46,	169
vii. 3–5,	176
vii. 6,	136
vii. 34,	249
vii. 48–50,	191
viii. 1,	291
viii. 49,	136
ix. 33, 43,	52
ix. 60,	184
x. 2,	247
x. 16,	280
x. 17,	319
xi. 13,	114, 161
xi. 16,	226
xi. 52,	42
xii. 29–34,	288
xii. 42 f.,	138, 178
xiii. 3,	277
xiii. 24–26,	24
xvi. 9,	186
xvii. 21,	117
xviii. 12,	201
xxii. 19,	290
xxii. 25,	38
xxii. 26,	29
xxii. 31,	101
xxiii. 44–48,	247
xxiv. 30,	290
xxiv. 47,	121
xxiv. 48,	34
xxiv. 49,	210
xxiv. 52,	237

JOHN.

i. 45–51,	112, 123 ff.
ii. 4, 19 f.,	107
ii. 23,	245
iii. 20 f.,	65

JOHN—*continued.*

CHAP.	PAGE
iii. 28 ff.,	202
iv. 23,	296
iv. 25 f.,	112
iv. 35–38,	247
vii. 6,	107
vii. 17,	169
vii. 35,	301
vii. 39,	124
viii. 31,	281
viii. 39,	261
x.,	27 ff.
x. 4,	139
x. 32,	327
xi. 45,	243
xi. 47,	331
xi. 52,	52
xii. 6,	306
xii. 36,	154
xiii. 13–17,	29
xiii. 20,	280
xiii. 29,	306
xiv. 12 f.,	319
xiv. 21, 23,	169
xv. 7,	336
xv. 14 ff.,	86
xv. 15 ff.,	87
xv. 18–21,	317
xv. 26 f.,	64, 280
xv. 27,	86
xvi. 1 ff.,	317 f.
xvi. 24, 26 ff.,	296
xvii. 3 ff.,	30, 156
xvii. 6–8,	30, 87
xvii. 8,	31
xvii. 15,	237
xvii. 18,	280
xvii. 20 f.,	23, 31, 64, 87
xvii. 24,	297
xx. 21 f.,	28 f.

ACTS.

i. 3–8,	84, 87
i. 4,	139
i. 4, 7,	107
i. 13,	115
i. 14,	112
i. 15–23,	311
i. 20 ff.,	34, 87
ii. 31, 38,	122, 276
ii. 32,	34
ii. 40,	56

ACTS—*continued.*

CHAP.	PAGE
iii. 12 f.,	233, 320
iv. 24,	284
iv. 31, 33,	319
iv. 32, 34,	273
iv. 35,	288
v. 4,	288
v. 12–16,	42
vi. 1,	288
vi. 8–10,	310 f.
viii. 4,	311
viii. 5 ff.,	310 f.
viii. 21 f.,	148
x. 39,	34
x. 45,	68
xi. 2,	68
xi. 19–21,	311
xii. 5,	284
xii. 12,	287
xiii. 32 f.,	261
xiv. 3,	337
xv. 21,	291
xv. 37 f.,	90
xvi. 14,	112
xvii. 30,	57, 122
xviii. 12,	72
xx. 7, 11,	290
xx. 18 ff.,	48 ff.
xx. 28,	25, 29
xxi. 16,	100
xxi. 28,	72
xxii. 14 f.,	242
xxiv. 5,	72
xxvi. 16,	242
xxvi. 24,	249
xxvi. 25,	250
xxvii. 35,	293

ROMANS.

i. 5,	28
ii. 7,	145
ii. 6–11,	168
ii. 13,	170
ii. 19–21,	139
vi. 17 f., 22,	271
vi. 21,	167
vi. 23,	144
vi. 27,	282
vii.,	119, 124
vii. 3,	92
vii. 5,	167

ROMANS—*continued.*

CHAP.	PAGE
viii. 2 ff.,	124, n.
viii. 3 f.,	145
x. 13 ff.,	269
xii. 2,	140, 243
xii. 9,	149
xii. 9–11,	42
xiv.,	69, 81
xiv. 1, 15, 20,	21
xiv. 2, 4,	202
xv. 7–9,	299
xv. 20,	21
xvi. 3,	33
xvi. 18,	166

1 CORINTHIANS.

i. 1–3,	112
i. 5,	28
i. 17,	276
ii. 4 ff., 12 f.,	84
ii. 12–14,	86
iii. 1,	94
iii. 5, 8,	33
iii. 6–8,	100
iii. 12 ff.,	167
iv. 1 f.,	49
v. 3–6,	77
vi. 5,	77
vi. 9,	276
vi. 11,	276
vii.,	91
vii. 8,	92
vii. 20, 24,	182
vii. 29,	288
vii. 31,	155
ix. 19,	82
ix. 19–23,	80
ix. 20,	39, n.
ix. 25–27,	4
ix. 32 f.,	39
x. 16,	290
x. 23,	21
x. 31,	293
xi. 1,	39
xi. 20 ff.,	94, 292
xiv. 24,	65
xiv. 24 f.,	48, 124
xiv. 26,	26, 311
xv. 1–11,	282
xv. 12,	68
xvi. 19,	292

2 CORINTHIANS.

CHAP.	PAGE
i. 24,	38
ii. 11,	101
iii. 5 ff.,	84
iv. 2,	48
iv. 6,	28
iv. 7–11,	51
vi. 4–10,	51
viii. 12–15,	289
ix. 7,	289
ix. 13,	285
xi. 2,	59
xi. 3 f.,	283
xi. 13, 15,	166

GALATIANS.

i. 4,	270
i. 6 f.,	283
i. 14,	271
i. 15–17,	139
ii. 2 ff.,	73
ii. 3 ff.,	82, 166
iii. 1–3,	77
iii. 13 f.,	124, n.
iv.,	159
iv. 6,	210
iv. 9,	68, 166
iv. 20 ff.,	73
v. 1 ff.,	68
v. 22,	156, 166
vi. 10,	290
vi. 12,	166

EPHESIANS.

i. 3,	210
i. 19 f.,	260, n.
ii. 6, 19,	211
ii. 13, 17,	262
ii. 18,	296
iv. 11,	25
iv. 16,	286
iv. 18,	94
v. 7 ff.,	271
v. 8–11,	156
v. 11,	65
v. 15–17,	140
v. 17,	243
vi. 10 ff.,	227
vi. 11,	101
vi. 18,	335

PHILIPPIANS.

CHAP.	PAGE
i. 3, 5,	51
ii. 30,	90
iii. 8 ff., 17,	39
iii. 20,	211

COLOSSIANS.

i. 28,	28
ii. 4, 8, 18, 23,	166
ii. 6–8,	283
ii. 16 ff.,	68, 78
ii. 19,	286
iii. 6,	243
iii. 10,	28
iii. 16,	243
iv. 6,	157
iv. 7,	33
iv. 15,	292

1 THESSALONIANS.

i. 5 f.,	28
iv. 1–3, 7 f.,	145

2 THESSALONIANS.

ii. 12,	148
ii. 14 f.,	282
ii. 15,	64
iii. 7–9,	40

1 TIMOTHY.

i. 3, 18 f.,	283
i. 4,	112
i. 5,	149
i. 6,	67
i. 19,	98
ii. 1,	237
ii. 4,	30
iii. 1–7,	89 ff.
iii. 2,	26
iii. 9,	311
iv. 4,	115
iv. 5 f.,	266
iv. 8,	189
iv. 12,	4, 40 f.
v. 4, 8,	290
v. 13,	128
v. 14,	92
v. 17,	26, 33
v. 22, 24 f.,	276
vi. 3,	47
vi. 5,	68

2 TIMOTHY.

CHAP.	PAGE
i. 7,	187
i. 13,	47, 282
ii. 5, 15,	138
ii. 19,	274
ii. 21,	276
ii. 22,	149
ii. 26,	101
iii. 3,	101
iii. 5 f.,	68, 74, 166
iii. 6,	56, 127
iii. 10 ff.,	110
iii. 15 ff.,	243
iii. 16,	93
iv. 2,	93

TITUS.

i. 5, 7,	25
i. 9,	26, 47
i. 9–14,	164
i. 10 ff.,	66, 68
i. 11,	74 f.
ii. 7 f.,	43 ff.
ii. 11–15,	194
ii. 14,	145

PHILEMON.

ii.,	291

HEBREWS.

ii. 1–3,	80
ii. 3,	64
v. 12 ff.,	94, 140
vi. 4 f.,	31, 211
x. 25,	318
x. 36,	107
xi.,	159
xi. 1,	117
xii. 1 f., 12–16,	167
xii. 18 ff.,	211
xiii. 5,	97
xiii. 10–14,	318
xiii. 16,	97

JAMES.

i. 1,	318
i. 22,	170
i. 27,	149
iii. 1,	140
iv. 12,	78

1 Peter.

CHAP.	PAGE
i. 1,	318
i. 10 f.,	255
i. 12, 25,	282
i. 18,	270 f.
i. 22,	149
ii. 9,	271
ii. 17,	285
iii. 4,	114
iii. 13–15,	318, 336
iv. 10 f.,	311
v. 1–3,	33 ff.
v. 6,	335
v. 9,	285
v. 12,	282

2 Peter.

i. 1,	282
i. 3 ff.,	30
i. 21,	263
ii. 4,	101
iii. 1 f.,	282
iii. 10–13,	211

1 John.

CHAP.	PAGE
i. 3 f.,	282
i. 6,	271
i. 7,	194
ii. 2–4,	145
ii. 19, 24,	282 f.
ii. 29,	145
iii. 7,	145, 170
iv. 13,	210

2 John.

8–10,	283
9,	282

Jude.

6,	101

Revelation.

i. 9,	318
iii. 14–16,	219
x. 7,	322
xiv. 12,	169
xxi. 14,	242

MORRISON AND GIBB, EDINBURGH,
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE

BY THE REV. JAMES STALKER, M.A.

Just published, in crown 8vo, price 3s. 6d., a New Edition, in larger Type, and handsomely bound,

THE LIFE OF JESUS CHRIST.

'No work since "Ecce Homo" has at all approached this in succinct, clear-cut, and incisive criticism on Christ as He appeared to those who believed on Him.'—*Literary World.*

'We are glad to welcome a new edition of this now celebrated work. . . . We trust, and confidently predict, that equal success will attend it in its new shape. . . . Mr. Stalker has produced a book without which no private library is complete.'—*Methodist Recorder.*

'Even with all our modern works on the exhaustless theme, from Neander to Farrar and Geikie, there is none which occupies the ground of Mr. Stalker's. . . . We question whether any one popular work so impressively and adequately represents Jesus to the mind. . . . It may be despised because it is small, but its light must shine.'—*Christian.*

Uniform with the above in size and price,

THE LIFE OF ST. PAUL.

'Even to those who know by heart the details of the great Apostle's life, this glowing sketch will be a revelation. Written with a fine sympathy for the more tender and personal aspects of his theme, Mr. Stalker has portrayed the outer and the inner life of Paul with a mingled power and beauty which is as rare as it is needed in evangelical writing.'—*Christian.*

'It is no matter of surprise that a new edition has so soon been called for. . . . It is a work of singular freshness.'—*Churchman.*

'A gem of sacred biography, which we have already commended to our readers. . . . Well does it deserve the new and handsome dress in which it now appears.'—*Christian Leader.*

Just published, in crown 8vo, price 3s. 6d.,

SCENES FROM THE LIFE OF JESUS.

Lectures

By Pastor E. LEHMANN.

'No one can read these lectures without gathering from them many holy and devotional thoughts.'—*Ecclesiastical Gazette.*

'We have seldom read lectures more deeply spiritual or more full of sober and thoughtful Scripture teaching.'—*Dublin Express.*

'There is in these lectures a tender sympathy, and a spiritual devoutness and simplicity, which gives to them a real charm.'—*Literary World.*

Just published, in demy 8vo, price 10s. 6d.,

THE KINGDOM OF GOD

BIBLICALLY AND HISTORICALLY CONSIDERED.

By JAS. S. CANDLISH, D.D.

'A charming book, written with unaffected, easy, and perfect lucidity, and therefore to be read with delight. Perhaps a magic pen belongs to the house of Candlish. . . . The book is positively good, and ought to be thoroughly popular with the larger religious public.'—*Monthly Interpreter.*

'As to the ability of this volume there can be no question; it is of profound interest. —*Evangelical Magazine.*

Just published, in crown 8vo, price 6s.,

OLD AND NEW THEOLOGY:

A CONSTRUCTIVE CRITIQUE.

By Rev. J. B. HEARD, M.A.

'We can promise all real students of Holy Scripture who have found their way out of some of the worst of the scholastic byelanes and ruts, and are striving to reach the broad and firm high road that leads to the Eternal City, a real treat from the perusal of these pages. Progressive theologians, who desire to find "the old in the new, and the new in the old," will be deeply grateful to Mr. Heard for this courageous and able work.'—*Christian World.*

'Among the many excellent theological works, whether English or German, published by Messrs. Clark, there are few that deserve more careful study than this book. . . . It cannot fail to charm by its grace of style, and to supply food for solid thought.'—*Dublin Express.*

BY THE SAME AUTHOR.

Fifth Edition, in crown 8vo, price 6s.,

THE TRIPARTITE NATURE OF MAN:

SPIRIT, SOUL, AND BODY.

Applied to Illustrate and Explain the Doctrines of Original Sin, the New Birth, the Disembodied State, and the Spiritual Body.

'The author has got a striking and consistent theory. Whether agreeing or disagreeing with that theory, it is a book which any student of the Bible may read with pleasure.'—*Guardian.*

'An elaborate, ingenious, and very able book.'—*London Quarterly Review.*

Just published, in demy 8vo, price 9s.,

THE DOCTRINE OF THE HOLY SPIRIT.

(The Ninth Series of the Cunningham Lectures.)

By GEORGE SMEATON, D.D.,

Professor of Exegetical Theology, New College, Edinburgh.

'The theological student will be benefited by a careful perusal of this survey, and that not for the moment, but through all his future life.'—*Watchman.*

'Very cordially do we commend these able and timely lectures to the notice of our readers. Every theological student should master them.'—*Baptist Magazine.*

'It is a pleasure to meet with a work like this. . . . Our brief account, we trust, will induce the desire to study this work.'—*Dickinson's Theological Quarterly.*

Just published, in Two Volumes, 8vo (1600 pages), price 28s.,

THE DOCTRINE OF SACRED SCRIPTURE:

A Critical, Historical, and Dogmatic Inquiry into the Origin and Nature of the Old and New Testaments.

By GEORGE T. LADD, D.D.,
PROFESSOR OF MENTAL AND MORAL PHILOSOPHY, YALE COLLEGE.

'This important work is pre-eminently adapted for students, and treats in an exhaustive manner nearly every important subject of Biblical criticism which is agitating the religious mind at the present day.'—*Contemporary Review.*

Just published, in crown 8vo, price 6s.,

STUDIES IN THE CHRISTIAN EVIDENCES.

By ALEXANDER MAIR, D.D.

'This book ought to be immensely popular. . . . Speaking from our own experience of works of this character, we have no hesitation in saying that, for readers in general, we know of no work which is so distinctly suited for all who can understand a complete subject, made remarkably easy and clear. . . . That one chapter on the "Unique Personality of Christ" is a masterpiece of eloquent writing, though it is scarcely fair to mention one portion where every part is excellent. The beauties of the volume are everywhere apparent, and therefore will again attract the mind that has been once delighted with the literary feast.'—*Rock.*

'Dr. Mair has made an honest study of Strauss, Renan, Keim, and "Supernatural Religion," and his book is an excellent one to put into the hands of doubters and inquirers.'—*English Churchman.*

Just published, in crown 8vo, price 6s.,

CHRISTIAN CHARITY IN THE ANCIENT CHURCH.

By G. UHLHORN, D.D.

'The historical knowledge this work displays is immense, and the whole subject is wrought out with great care and skill; it is a most readable, delightful, and instructive volume.'—*Evangelical Christendom.*

Just published, in demy 8vo, price 10s. 6d.,

THE LORD'S PRAYER:

A Practical Meditation.

By Rev. NEWMAN HALL, LL.B.

'Short, crisp sentences, absolute in form and lucid in thought, convey the author's meaning and carry on his exposition. . . . He is impatient of dim lights; his thoughts are sharply cut and are like crystals in their clearness.'—*British Quarterly Review.*

'Well deserves a place in the minister's library.'—*Literary World.*

In demy 8vo, price 9s.,

OUTLINES OF THE HISTORY OF CHRISTIAN DOCTRINE.

By Rev. T. G. CRIPPEN.

'The essence of a whole library is included in Mr. Crippen's "History of Christian Doctrine." . . . It is a scholarly work, and must have entailed an incalculable amount of research and discrimination.'—*Clergyman's Magazine.*

In crown 8vo, price 5s.,

MODERN PHYSICS.

HISTORICAL AND PHILOSOPHICAL STUDIES.

By ERNEST NAVILLE.

'Christian scientists should at once procure this learned and able volume.'—*Evangelical Magazine.*

'Full of learning, and marked by much original thought.'—*British Quarterly Review.*

In demy 8vo, price 9s.,

LECTURES ON PAUL'S EPISTLES TO THE THESSALONIANS.

By JOHN HUTCHISON, D.D.

'Certainly one of the ablest and best commentaries that we have ever read. The style is crisp and clear; and the scholarship is in no sense of a superficial or pretentious order.'—*Evangelical Magazine.*

Just published, in crown 8vo, price 2s. 6d.,

THE WORK OF THE HOLY SPIRIT IN MAN.

Discourses,

By Pastor G. TOPHEL,

GENEVA.

'An admirable book on a subject of the deepest importance. We do not remember any work on this theme that is more impressive, or seems more fitted for general usefulness.'—*British Messenger.*

In Three Volumes, 8vo, price 31s. 6d.,

THE LIFE OF CHRIST.

By Dr. BERNHARD WEISS,

PROFESSOR OF THEOLOGY, BERLIN.

'This book seems destined to hold a very distinguished, if not absolutely unique place in the criticism of the New Testament. Its fearless search after truth, its independence of spirit, its extent of research, its thoughtful and discriminating tone, must secure for it a very high reputation.'—*Congregationalist.*

BY THE SAME AUTHOR.

In Two Volumes, 8vo, price 21s.,

BIBLICAL THEOLOGY OF THE NEW TESTAMENT.

'The work which this volume completes is one of no ordinary strength and acumen. It is an exposition of the books of the New Testament arranged scientifically, that is, according to the authorship and development. It is the ripe fruit of many years of New Testament exegesis and theological study. . . . The book is in every way a notable one.'—*British Quarterly Review.*

In Four Volumes, 8vo, price £2, 2s.,

A SYSTEM OF CHRISTIAN DOCTRINE.

By Dr. I. A. DORNER,

PROFESSOR OF THEOLOGY, BERLIN.

'The work has many and great excellences, and is really indispensable to all who would obtain a thorough acquaintance with the great problems of theology. It is a great benefit to English students that it should be made accessible to them in their own language, and in a form so elegant and convenient.'—*Literary Churchman.*

In Three Volumes, 8vo, price 31s. 6d.,

CHRISTIAN ETHICS.

By Dr. H. MARTENSEN,

BISHOP OF SEELAND.

Translated from the Author's German Edition.

Volume I.—GENERAL ETHICS.
,, II.—INDIVIDUAL ETHICS.
,, III.—SOCIAL ETHICS.

'It is no ordinary book, and we commend it to the study of all who are interested in Christian Ethics, as one of the most able treatises on the subject which has ever yet appeared.'—*Watchman.*

'Dr. Martensen's work on Christian Dogmatics reveals the strength of thought as well as the fine literary grace of its author. . . . His chief ethical writings comprise a system of Christian Ethics, general and special, in three volumes. Each of these volumes has great and singular excellence, and it might be generally felt that in them the author has surpassed his own work on "Christian Dogmatics."'—Rev. Principal Cairns.

HERZOG'S ENCYCLOPÆDIA.

Now Complete, in Three Volumes, imperial 8vo, price 24s. each,

ENCYCLOPÆDIA

OR

DICTIONARY

OF

BIBLICAL, HISTORICAL, DOCTRINAL, AND PRACTICAL THEOLOGY.

Based on the Real-Encyklopädie of Herzog, Plitt, and Hauck.

EDITED BY

PROFESSOR PHILIP SCHAFF, D.D., LL.D.,

UNION THEOLOGICAL SEMINARY, NEW YORK.

'It is certain that this Encyclopædia will fill a place in our theological literature, in which, for a long time, it will have no rival.'—Prof. HODGE, *Princeton.*

'This Encyclopædia is exceedingly well done. . . . We hope that this new enterprise will be successful, and that no minister's library will long remain without a copy of this work. . . To people in the country, far from libraries, who cannot lay their hands on books, a work of this kind would simply be invaluable.'—*Daily Review.*

'We have been delighted with its comprehensiveness. We have never failed to find what we wanted.'—*Edinburgh Courant.*

'As a comprehensive work of reference, within a moderate compass, we know nothing at all equal to it in the large department which it deals with.'—*Church Bells.*

'The work will remain as a wonderful monument of industry, learning, and skill. It will be indispensable to the student of specifically Protestant theology; nor, indeed, do we think that any scholar, whatever be his especial line of thought or study, would find it superfluous on his shelves.'—*Literary Churchman.*

'We commend this work with a touch of enthusiasm, for we have often wanted such ourselves. It embraces in its range of writers all the leading authors of Europe on ecclesiastical questions. A student may deny himself many other volumes to secure this, for it is certain to take a prominent and permanent place in our literature.'—*Evangelical Magazine.*

In One Volume, 8vo, Second Edition, price 12s.,

FINAL CAUSES.

By PAUL JANET, Member of the Institute, Paris.

TRANSLATED FROM THE FRENCH BY WILLIAM AFFLECK, B.D.

'This very learned, accurate, and, within its prescribed limits, exhaustive work. . . . The book as a whole abounds in matter of the highest interest, and is a model of learning and judicious treatment.'—*Guardian.*

'Illustrated and defended with an ability and learning which must command the reader's admiration.'—*Dublin Review.*

'A great contribution to the literature of this subject. M. Janet has mastered the conditions of the problem, is at home in the literature of science and philosophy; . . . in clearness, vigour, and depth it has been seldom equalled, and more seldom excelled, in philosophical literature.'—*Spectator.*

'A wealth of scientific knowledge and a logical acumen which will win the admiration of every reader.'—*Church Quarterly Review.*

BY THE SAME AUTHOR.

Just published, in demy 8vo, price 10s. 6d.,

THE THEORY OF MORALS.

TRANSLATED FROM THE LATEST FRENCH EDITION.

'As remarkable for the force and beauty of its form of expression as for its vast and varied learning, its philosophical acumen, and its uniform attitude of reverence toward religious and moral problems of the most transcendent interest to mankind.'—*Literary World.*

'This book is really a valuable addition to the literature of the subject. . . . Let the student of morals and religion read it for himself. It is pleasant reading, and the translation seems to us in every respect admirable.'—*Watchman.*

Just published, in demy 8vo, price 10s. 6d.,

THE PARABLES OF JESUS.

A METHODICAL EXPOSITION.

By SIEGFRIED GOEBEL, Court Chaplain in Halberstadt.

Translated by Prof. J. S. BANKS, Headingley College.

'This ought to be one of the most helpful of all the volumes in the "Foreign Theological Library." . . . Such expositions as those of the Good Samaritan and the Prodigal Son are as full of human feeling as others are of ripe learning. The volume is quite a treasury of original exposition on a subject on which preachers constantly need help, and on which little that is new has appeared in recent years.'—*Methodist Recorder.*

In crown 8vo, price 4s. 6d.,

THE WORLD OF PRAYER;

Or, Prayer in Relation to Personal Religion.

By Bishop MONRAD.

'One of the richest devotional books that we have read.'—*Primitive Methodist Magazine.*

In demy 8vo, Third Edition, price 10s. 6d.,

THE TRAINING OF THE TWELVE;

OR,

EXPOSITION OF PASSAGES IN THE GOSPELS EXHIBITING THE TWELVE DISCIPLES OF JESUS UNDER DISCIPLINE FOR THE APOSTLESHIP.

By A. B. BRUCE, D.D.,

PROFESSOR OF DIVINITY, FREE CHURCH COLLEGE, GLASGOW.

'Here we have a really great book on an important, large, and attractive subject—a book full of loving, wholesome, profound thoughts about the fundamentals of Christian faith and practice.'—*British and Foreign Evangelical Review.*

'It is some five or six years since this work first made its appearance, and now that a second edition has been called for, the author has taken the opportunity to make some alterations which are likely to render it still more acceptable. Substantially, however, the book remains the same, and the hearty commendation with which we noted its first issue applies to it at least as much now.'—*Rock.*

BY THE SAME AUTHOR.

In demy 8vo, Second Edition, price 10s. 6d.,

THE HUMILIATION OF CHRIST,

IN ITS PHYSICAL, ETHICAL, AND OFFICIAL ASPECTS.

SIXTH SERIES OF CUNNINGHAM LECTURES.

'These lectures are able and deep-reaching to a degree not often found in the religious literature of the day; withal, they are fresh and suggestive. . . . The learning and the deep and sweet spirituality of this discussion will commend it to many faithful students of the truth as it is in Jesus.'—*Congregationalist.*

'We have not for a long time met with a work so fresh and suggestive as this of Professor Bruce. . . . We do not know where to look at our English Universities for a treatise so calm, logical, and scholarly.'—*English Independent.*

KEIL AND DELITZSCH'S

INTRODUCTION TO AND COMMENTARIES ON THE OLD TESTAMENT.

In 27 Volumes, demy 8vo.

Messrs. CLARK have resolved to offer complete sets of this work at the Original Subscription Price of £7, 2s. Single volumes may be had, price 10s. 6d.

'This series is one of great importance to the Biblical scholar; and as regards its general execution, it leaves little or nothing to be desired.'—*Edinburgh Review.*

PUBLICATIONS OF

T. AND T. CLARK,

38 GEORGE STREET, EDINBURGH.

GRIMM'S LEXICON.

Just published, in demy 4to, price 36s.,

A GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT,

BEING

GRIMM'S 'WILKE'S CLAVIS NOVI TESTAMENTI.'

Translated, Revised, and Enlarged

BY

JOSEPH HENRY THAYER, D.D.,

BUSSEY PROFESSOR OF NEW TESTAMENT CRITICISM AND INTERPRETATION IN THE DIVINITY SCHOOL OF HARVARD UNIVERSITY.

EXTRACT FROM PREFACE.

'TOWARDS the close of the year 1862, the "Arnoldische Buchhandlung" in Leipzig published the First Part of a Greek-Latin Lexicon of the New Testament, prepared upon the basis of the "Clavis Novi Testamenti Philologica" of C. G. Wilke (second edition, 2 vols. 1851), by Professor C. L. Wilibald Grimm of Jena. In his Prospectus Professor Grimm announced it as his purpose not only (in accordance with the improvements in classical lexicography embodied in the Paris edition of Stephen's Thesaurus and in the fifth edition of Passow's Dictionary edited by Rost and his coadjutors) to exhibit the historical growth of a word's significations and accordingly in selecting his vouchers for New Testament usage to show at what time and in what class of writers a given word became current, but also duly to notice the usage of the Septuagint and of the Old Testament Apocrypha, and especially to produce a Lexicon which should correspond to the present condition of textual criticism, of exegesis, and of biblical theology. He devoted more than seven years to his task. The successive Parts of his work received, as they appeared, the outspoken commendation of scholars diverging as widely in their views as Hupfeld and Hengstenberg; and since its completion in 1868 it has been generally acknowledged to be by far the best Lexicon of the New Testament extant.'

'I regard it as a work of the greatest importance. . . . It seems to me a work showing the most patient diligence, and the most carefully arranged collection of useful and helpful references.'—The Bishop of Gloucester and Bristol.

'The use of Professor Grimm's book for years has convinced me that it is not only unquestionably the best among existing New Testament Lexicons, but that, apart from all comparisons, it is a work of the highest intrinsic merit, and one which is admirably adapted to initiate a learner into an acquaintance with the language of the New Testament. It ought to be regarded as one of the first and most necessary requisites for the study of the New Testament, and consequently for the study of theology in general.'—Professor Emil Schürer.

Just published, in demy 8vo, price 10s. 6d.,

THE JEWISH
AND
THE CHRISTIAN MESSIAH.

A STUDY IN THE EARLIEST HISTORY OF CHRISTIANITY.

By VINCENT HENRY STANTON, M.A.,
FELLOW, TUTOR, AND DIVINITY LECTURER OF TRINITY COLLEGE, CAMBRIDGE; LATE HULSEAN LECTURER.

'Mr. Stanton's book answers a real want, and will be indispensable to students of the origin of Christianity. We hope that Mr. Stanton will be able to continue his labours in that most obscure and most important period, of his competency to deal with which he has given such good proof in this book.'—*Guardian.*

'We welcome this book as a valuable addition to the literature of a most important subject. . . . The book is remarkable for the clearness of its style. Mr. Stanton is never obscure from beginning to end, and we think that no reader of average attainments will be able to put the book down without having learnt much from his lucid and scholarly exposition.'—*Ecclesiastical Gazette.*

Now ready, Second Division, in Three Vols., 8vo, price 10s. 6d. each,

HISTORY OF THE JEWISH PEOPLE IN THE TIME OF OUR LORD.

By Dr. EMIL SCHÜRER,
PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF GIESSEN.

TRANSLATED FROM THE SECOND EDITION (Revised throughout, and greatly Enlarged) of '*HISTORY OF THE NEW TESTAMENT TIME.*'

'The First Division, which will probably be in a single volume, is undergoing revision by the Author. (The Second Division is complete in itself.)

'Under Professor Schürer's guidance we are enabled to a large extent to construct a social and political framework for the Gospel History, and to set it in such a light as to see new evidences of the truthfulness of that history and of its contemporaneousness. . . . The length of our notice shows our estimate of the value of his work.'—*English Churchman.*

'Messrs. Clark have afresh earned the thanks of all students of the New Testament in England, by undertaking to present Schürer's masterly work in a form easily accessible to the English reader. . . . In every case the amount of research displayed is very great, truly German in its proportions, while the style of Professor Schürer is by no means cumbrous, after the manner of some of his countrymen. We have inadequately described a most valuable work, but we hope we have said enough to induce our readers who do not know this book to seek it out forthwith.'—*Methodist Recorder.*

LOTZE'S MICROCOSMUS.

Just published, Second Edition, in Two Vols., 8vo, price 36s.,

MICROCOSMUS:

CONCERNING MAN AND HIS RELATION TO THE WORLD.

By HERMANN LOTZE.

CONTENTS:—Book I. The Body. II. The Soul. III. Life. IV. Man. V. Mind. VI. The Microcosmic Order; or, The Course of Human Life. VII. History. VIII. Progress. IX. The Unity of Things.

'These are indeed two masterly volumes, vigorous in intellectual power, and translated with rare ability. . . . This work will doubtless find a place on the shelves of all the foremost thinkers and students of modern times.'—*Evangelical Magazine.*

'The English public have now before them the greatest philosophic work produced in Germany by the generation just past. The translation comes at an opportune time, for the circumstances of English thought, just at the present moment, are peculiarly those with which Lotze attempted to deal when he wrote his "Microcosmus," a quarter of a century ago. . . . Few philosophic books of the century are so attractive both in style and matter.'—*Athenæum.*

'Lotze is the ablest, the most brilliant, and most renowned of the German philosophers of to-day. . . . He has rendered invaluable and splendid service to Christian thinkers, and has given them a work which cannot fail to equip them for the sturdiest intellectual conflicts and to ensure their victory.'—*Baptist Magazine.*

In Two Vols., 8vo, price 21s.,

NATURE AND THE BIBLE:

LECTURES ON THE MOSAIC HISTORY OF CREATION IN ITS RELATION TO NATURAL SCIENCE.

By Dr. FR. H. REUSCH.

REVISED AND CORRECTED BY THE AUTHOR.

Translated from the Fourth Edition

By KATHLEEN LYTTELTON.

'Other champions much more competent and learned than myself might have been placed in the field; I will only name one of the most recent, Dr. Reusch, author of "Nature and the Bible."'—The Right Hon. W. E. GLADSTONE.

'The work, we need hardly say, is of profound and perennial interest, and it can scarcely be too highly commended as, in many respects, a very successful attempt to settle one of the most perplexing questions of the day. It is impossible to read it without obtaining larger views of theology, and more accurate opinions respecting its relations to science, and no one will rise from its perusal without feeling a deep sense of gratitude to its author.'—*Scottish Review.*

Just published, in crown 8vo, price 5s.,

BIBLICAL ESSAYS;

OR,

Exegetical Studies

ON

The Books of Job and Jonah, Ezekiel's Prophecy of Gog and Magog, St. Peter's 'Spirits in Prison,' and the Key to the Apocalypse.

By CHARLES H. H. WRIGHT, D.D.,

TRINITY COLLEGE, DUBLIN.

'Dr. Wright is well known as one of the most learned of English Biblical students. In exegetical grasp this last work of his surpasses any recent production of popular theology.'—*The Academy.*

In One Vol., 8vo (640 pp.), price 15s.,

HISTORY OF THE SACRED SCRIPTURES OF THE NEW TESTAMENT.

By Professor E. REUSS, D.D.

Translated from the Fifth Revised and Enlarged Edition.

'One of the most valuable of Messrs. Clark's valuable publications. . . . Its usefulness is attested by undiminished vitality. . . . His method is admirable, and he unites German exhaustiveness with French lucidity and brilliancy of expression. . . . The sketch of the great exegetic epochs, their chief characteristics, and the critical estimates of the most eminent writers, is given by the author with a compression and a mastery that have never been surpassed.'—Archdeacon Farrar.

Just published, in crown 8vo, price 2s. 6d.,

THE IGNATIAN EPISTLES

ENTIRELY SPURIOUS.

A Reply to the Right Rev. Dr. Lightfoot, Bishop of Durham.

By W. D. KILLEN, D.D.,

PRINCIPAL OF THE PRESBYTERIAN THEOLOGICAL FACULTY, IRELAND.

'Dr. Killen has rendered a most valuable service to the cause of truth by this trenchant and conclusive criticism.'—*Christian Leader.*

HERZOG'S
BIBLICAL ENCYCLOPÆDIA.

Now complete, in Three Vols. imp. 8vo, price 24s. each,

ENCYCLOPÆDIA OR DICTIONARY

OF

Biblical, Historical, Doctrinal, and Practical Theology.

Based on the Real-Encyclopädie of Herzog, Plitt, and Hauck.

EDITED BY PHILIP SCHAFF, D.D., LL.D.

'A well designed, meritorious work, on which neither industry nor expense has been spared.'—*Guardian.*

'This certainly is a remarkable work. . . . It will be one without which no general or theological or biographical library will be complete.'—*Freeman.*

'The need of such a work as this must be very often felt, and it ought to find its way into all college libraries, and into many private studies.'—*Christian World.*

'As a comprehensive work of reference, within a moderate compass, we know nothing at all equal to it in the large department which it deals with.'—*Church Bells.*

Now complete, in Four Vols. imp. 8vo, price 12s. 6d. each,

COMMENTARY ON THE NEW TESTAMENT.

With Illustrations and Maps.

EDITED BY PHILIP SCHAFF, D.D., LL.D.

Volume I.
THE SYNOPTICAL GOSPELS.

Volume II.
ST. JOHN'S GOSPEL AND THE ACT OF THE APOSTLES.

Volume III.
ROMANS to PHILEMON.

Volume IV.
HEBREWS to REVELATION.

'A useful, valuable, and instructive commentary. The interpretation is set forth with clearness and cogency, and in a manner calculated to commend the volumes to the thoughtful reader. The book is beautifully got up, and reflects great credit on the publishers as well as the writers.'—*The Bishop of Gloucester.*

'There are few better commentaries having a similar scope and object; indeed, within the same limits, we do not know of one so good upon the whole of the New Testament.'—*Literary World.*

'External beauty and intrinsic worth combine in the work here completed. Good paper, good type, good illustrations, good binding, please the eye, as accuracy and thoroughness in matter of treatment satisfy the judgment. Everywhere the workmanship is careful, solid, harmonious.'—*Methodist Recorder.*

CREMER'S LEXICON.

In demy 4to, Third Edition, **with Supplement**, price 38s.,

BIBLICO-THEOLOGICAL LEXICON
OF
NEW TESTAMENT GREEK.

BY

HERMANN CREMER, D.D.

Translated and Arranged from the latest German Edition

BY

WILLIAM URWICK, M.A.

The Supplement, which is included in the above, may be had separately, price 14s.

'It is not too much to say that the Supplement will greatly enhance the value of the original work; while of this we imagine it needless to add many words of commendation. It holds a deservedly high position in the estimation of all students of the Sacred tongues.'—*Literary Churchman.*

'We particularly call attention to this valuable work.'—*Clergyman's Magazine.*

'Dr. Cremer's work is highly and deservedly esteemed in Germany. It gives with care and thoroughness a complete history, as far as it goes, of each word and phrase that it deals with. . . . Dr. Cremer's explanations are most lucidly set out.'—*Guardian.*

In Two Vols., crown 8vo, price 16s.,

THE APOSTOLIC
AND
POST-APOSTOLIC TIMES.

THEIR DIVERSITY AND UNITY IN LIFE AND DOCTRINE.

BY

GOTTHARD VICTOR LECHLER, D.D.

Translated from the Third Edition, thoroughly Revised and Re-Written,

BY

A. J. K. DAVIDSON.

'Scholars of all kinds will welcome this new edition of Dr. Lechler's famous work. It has for long been a standard authority upon the subject which it treats. . . . The book has not only been "revised," but actually "re-written" from end to end.'—*Literary World.*

'In the work before us, Lechler works out this conception with great skill, and with ample historical and critical knowledge. He has had the advantage of all the discussions of these forty years, and he has made good use of them. The book is up to date; so thoroughly is this the case, that he has been able to make room for the results which have been won for the early history of Christianity by the discovery of the "Didachè," and of the discussions to which it has given occasion. Nor is it too much to say that Dr. Lechler has neglected nothing fitted to throw light on his great theme. The work is of the highest value.'—*Spectator.*

In demy 8vo, price 12s.,

AN INTRODUCTION TO THEOLOGY:

ITS PRINCIPLES, ITS BRANCHES, ITS RESULTS, AND ITS LITERATURE.

By ALFRED CAVE, B.A.,

PRINCIPAL, AND PROFESSOR OF THEOLOGY, OF HACKNEY COLLEGE, LONDON.

'We can most heartily recommend this work to students of every degree of attainment, and not only to those who will have the opportunity of utilizing its aid in the most sacred of the professions, but to all who desire to encourage and systematize their knowledge and clarify their views of Divine things.'—*Nonconformist and English Independent.*

In crown 8vo, price 4s. 6d.,

THE BIBLE

AN OUTGROWTH OF THEOCRATIC LIFE.

By D. W. SIMON,

PRINCIPAL OF THE CONGREGATIONAL COLLEGE, EDINBURGH.

'A suggestive and helpful essay towards the right understanding of Holy Scripture considered as a revelation. The book will repay perusal. It contains a great deal of learning as well as ingenuity, and the style is clear.'—*Guardian.*

In crown 8vo, price 3s. 6d.,

THE RELIGIOUS HISTORY OF ISRAEL.

A Discussion of the Chief Problems in Old Testament History, as opposed to the Development Theorists.

By Dr. FRIEDRICH EDUARD KÖNIG,

THE UNIVERSITY, LEIPZIG.

Translated by Rev. ALEXANDER J. CAMPBELL, M.A.

'An admirable little volume. . . . By sincere and earnest-minded students it will be cordially welcomed.'—*Freeman.*

'Every page of the book deserves study.'—*Church Bells.*

In crown 8vo, price 6s.,

NEW TESTAMENT TEACHING IN PASTORAL THEOLOGY.

By J. T. BECK, D.D.,

PROF. ORD. THEOL., TÜBINGEN.

Edited by Professor B. RIGGENBACH.

Translated by Rev. JAS. M'CLYMONT, B.D., and Rev. THOS. NICOL, B.D.

'The volume contains much which any thoughtful and earnest Christian minister will find helpful and suggestive to him for the wise and efficient discharge of his sacred functions.'—*Literary World.*

In Two Volumes, 8vo (1600 pages), price 24s.,

THE DOCTRINE OF SACRED SCRIPTURE:

A Critical, Historical, and Dogmatic Inquiry into the Origin and Nature of the Old and New Testaments.

By GEORGE T. LADD, D.D.,

PROFESSOR OF MENTAL AND MORAL PHILOSOPHY, YALE COLLEGE.

'This important work is pre-eminently adapted for students, and treats in an exhaustive manner nearly every important subject of Biblical criticism which is agitating the religious mind at the present day.'—*Contemporary Review.*

In crown 8vo, price 6s.,

STUDIES IN THE CHRISTIAN EVIDENCES.

By ALEXANDER MAIR, D.D.

'This book ought to be immensely popular. . . . Speaking from our own experience of works of this character, we have no hesitation in saying that, for readers in general, we know of no work which is so distinctly suited for all who can understand a complete subject, made remarkably easy and clear. . . . That one chapter on the "Unique Personality of Christ" is a masterpiece of eloquent writing, though it is scarcely fair to mention one portion where every part is excellent. The beauties of the volume are everywhere apparent, and therefore will again attract the mind that has been once delighted with the literary feast.'—*Rock.*

'Dr. Mair has made an honest study of Strauss, Renan, Keim, and "Supernatural Religion," and his book is an excellent one to put into the hands of doubters and inquirers.'—*English Churchman.*

In crown 8vo, price 6s.,

CHRISTIAN CHARITY IN THE ANCIENT CHURCH.

By G. UHLHORN, D.D.

'The historical knowledge this work displays is immense, and the whole subject is wrought out with great care and skill; it is a most readable, delightful, and instructive volume.'—*Evangelical Christendom.*

In demy 8vo, price 10s. 6d.,

THE LORD'S PRAYER:

A Practical Meditation.

By Rev. NEWMAN HALL, LL.B.

'Short, crisp sentences, absolute in form and lucid in thought, convey the author's meaning and carry on his exposition. . . . He is impatient of dim lights; his thoughts are sharply cut and are like crystals in their clearness.'—*British Quarterly Review.*

'Well deserves a place in the minister's library.'—*Literary World.*

WORKS BY PATON J. GLOAG, D.D.

Just published, in demy 8vo, price 10s. 6d.,

INTRODUCTION TO THE CATHOLIC EPISTLES.

Recently published, in crown 8vo, price 5s.,

EXEGETICAL STUDIES.

'Careful and valuable pieces of work.'—*Spectator.*

'A very interesting volume.'—*Literary Churchman.*

'Dr. Gloag handles his subjects very ably, displaying everywhere accurate and extensive scholarship, and a fine appreciation of the lines of thought in those passages with which he deals.'—*Baptist.*

In crown 8vo, price 7s. 6d.,

THE MESSIANIC PROPHECIES

(*Being the 'Baird Lecture' for* 1879).

'We regard Dr. Gloag's book as a valuable contribution to theological literature. We have not space to give the extended notice which its intrinsic excellence demands, and must content ourselves with cordially recommending it.'—*Spectator.*

In demy 8vo, price 12s.,

INTRODUCTION TO THE PAULINE EPISTLES.

'This introduction to St. Paul's Epistles is a capital book, full, scholarly, and clear; . . . no difficulty is shirked or overlooked, but dealt with fairly and in an evangelical spirit. To ministers and theological students it will be of great value.'—*Evangelical Magazine.*

In Two Volumes, demy 8vo, price 21s.,

A CRITICAL AND EXEGETICAL COMMENTARY

ON THE

ACTS OF THE APOSTLES.

'The Commentary of Dr. Gloag I procured on its first appearance, and have examined it with special care. For my purposes I have found it unsurpassed by any similar work in the English language. It shows a thorough mastery of the material, philology, history, and literature pertaining to this range of study, and a skill in the use of this knowledge which (if I have any right to judge) place it in the first class of modern expositions.'—H. B. HACKETT, D.D.

In demy 8vo, price 7s. 6d.,

LECTURES ON ST. PAUL'S EPISTLE TO THE PHILIPPIANS.

By JOHN HUTCHISON, D.D.

'This book has one great merit which separates it from the mass of commentaries and expository lectures—it is not only instructive, but it is also delightfully interesting. . . . The author's moral and spiritual tone is lofty, and these sermons are characterized by a sweet and sunny grace, which cannot but charm and make better those who read them.'—*Literary World.*

BY THE SAME AUTHOR.

In demy 8vo, price 9s.,

LECTURES ON PAUL'S EPISTLES TO THE THESSALONIANS.

'Certainly one of the ablest and best commentaries that we have ever read. The style is crisp and clear; and the scholarship is in no sense of a superficial or pretentious order.'—*Evangelical Magazine.*

In demy 8vo, price 9s.,

OUTLINES OF THE HISTORY OF CHRISTIAN DOCTRINE.

By Rev. T. G. CRIPPEN.

'The essence of a whole library is included in Mr. Crippen's "History of Christian Doctrine." . . . It is a scholarly work, and must have entailed an incalculable amount of research and discrimination.'—*Clergyman's Magazine.*

Just published, in crown 8vo, price 2s. 6d.,

THE WORK OF THE HOLY SPIRIT IN MAN.

Discourses,

By Pastor G. TOPHEL,

GENEVA.

'An admirable book on a subject of the deepest importance. We do not remember any work on this theme that is more impressive, or seems more fitted for general usefulness.'—*British Messenger.*

In crown 8vo, price 4s. 6d.,

THE CHRIST.

By ERNEST NAVILLE.

'They are masterly productions.'—*Methodist Recorder.*

'We look upon these lectures as a valuable contribution to Christology; and to young ministers and others interested in the grand and exhaustive subject, they will be found to be highly stimulating and helpful.'—*Literary World.*

BY THE SAME AUTHOR.

In crown 8vo, price 4s. 6d.,

THE PROBLEM OF EVIL.

TRANSLATED FROM THE FRENCH.

'The subject is dealt with by M. Naville in a truly philosophic manner, and at the same time with a brilliancy of illustration that seizes and enchains the attention, and with a simplicity of style that places the subject within the reach of all.'—*London Quarterly Review.*

BY THE SAME AUTHOR.

In crown 8vo, price 5s.,

MODERN PHYSICS.

HISTORICAL AND PHILOSOPHICAL STUDIES.

In crown 8vo, price 5s.,

MESSIANIC PROPHECY:

ITS ORIGIN, HISTORICAL CHARACTER, AND RELATION TO NEW TESTAMENT FULFILMENT.

From the German of Dr. EDWARD RIEHM.

'Original and suggestive, and deserving careful consideration.'—*Literary Churchman.*

'Its intrinsic excellence makes it a valuable contribution to our Biblical literature.'—*British and Foreign Evangelical Review.*

In demy 8vo, price 10s. 6d.,

THE BIBLE DOCTRINE OF MAN.

(SEVENTH SERIES OF CUNNINGHAM LECTURES.)

By JOHN LAIDLAW, D.D.,

PROFESSOR OF SYSTEMATIC THEOLOGY, NEW COLLEGE, EDINBURGH.

'An important and valuable contribution to the discussion of the anthropology of the sacred writings; perhaps the most considerable that has appeared in our own language.'—*Literary Churchman.*

In crown 8vo, price 6s.,

OLD AND NEW THEOLOGY:
A CONSTRUCTIVE CRITIQUE.

By Rev. J. B. HEARD, M.A.

'We can promise all real students of Holy Scripture who have found their way out of some of the worst of the scholastic byelanes and ruts, and are striving to reach the broad and firm high road that leads to the Eternal City, a real treat from the perusal of these pages. Progressive theologians, who desire to find "the old in the new, and the new in the old," will be deeply grateful to Mr. Heard for this courageous and able work.'—*Christian World.*

'Among the many excellent theological works, whether English or German, published by Messrs. Clark, there are few that deserve more careful study than this book. . . . It cannot fail to charm by its grace of style, and to supply food for solid thought.'—*Dublin Express.*

BY THE SAME AUTHOR.

Fifth Edition, in crown 8vo, price 6s.,

THE TRIPARTITE NATURE OF MAN:
SPIRIT, SOUL, AND BODY.

Applied to Illustrate and Explain the Doctrines of Original Sin, the New Birth, the Disembodied State, and the Spiritual Body.

'The author has got a striking and consistent theory. Whether agreeing or disagreeing with that theory, it is a book which any student of the Bible may read with pleasure.'—*Guardian.*

'An elaborate, ingenious, and very able book.'—*London Quarterly Review.*

In demy 8vo, price 9s.,

THE DOCTRINE OF THE HOLY SPIRIT.
(The Ninth Series of the Cunningham Lectures.)

By GEORGE SMEATON, D.D.,
Professor of Exegetical Theology, New College, Edinburgh.

'The theological student will be benefited by a careful perusal of this survey, and that not for the moment, but through all his future life.'—*Watchman.*

'Very cordially do we commend these able and timely lectures to the notice of our readers. Every theological student should master them.'—*Baptist Magazine.*

'It is a pleasure to meet with a work like this. . . . Our brief account, we trust, will induce the desire to study this work.'—*Dickinson's Theological Quarterly.*

HISTORY OF THE CHRISTIAN CHURCH.

By PHILIP SCHAFF, D.D., LL.D.

A New Edition thoroughly Revised and Enlarged.

Now Ready,

APOSTOLIC CHRISTIANITY, A.D. 1–100. In Two Vols. ex. demy 8vo, price 21s.

ANTE-NICENE CHRISTIANITY, A.D. 100–311. In Two Vols. ex. demy 8vo, price 21s.

NICENE AND POST-NICENE CHRISTIANITY, A.D. 311–600. In Two Vols. ex. demy 8vo, price 21s.

MEDIÆVAL CHRISTIANITY, A.D. 590–1073. In Two Vols. ex. 8vo, price 21s.

'For a genuine healthy Christian criticism, which boldly faces difficulties, and examines them with equal candour and learning, we commend this work to all who are interested in investigating the early growth of the Christian Church.'—*Church Quarterly Review.*

'These volumes cannot fail to prove welcome to all students.'—*Freeman.*

'No student, and indeed no critic, can with fairness overlook a work like the present, written with such evident candour, and, at the same time, with so thorough a knowledge of the sources of early Christian history.'—*Scotsman.*

In Three Volumes, demy 8vo, price 12s. each,

A HISTORY OF THE COUNCILS OF THE CHURCH.

FROM THE ORIGINAL DOCUMENTS.

TRANSLATED FROM THE GERMAN OF

C. J. HEFELE, D.D., Bishop of Rottenburg.

VOL. I. (*Second Edition*) TO A.D. 325.

By Rev. PREBENDARY CLARK.

VOL. II. A.D. 326 TO 429.

By H. N. OXENHAM, M.A.

VOL. III. A.D. 429 TO THE CLOSE OF THE COUNCIL OF CHALCEDON.

'This careful translation of Hefele's Councils.'—Dr. Pusey.

'A thorough and fair compendium, put in a most accessible and intelligent form.'—*Guardian.*

'A work of profound erudition, and written in a most candid spirit. The book will be a standard work on the subject.'—*Spectator.*

'The most learned historian of the Councils.'—*Père Gratry.*

'We cordially commend Hefele's Councils to the English student.'—*John Bull.*

In Twenty-four handsome 8vo Volumes, Subscription price £6, 6s.,

ANTE-NICENE CHRISTIAN LIBRARY.

A COLLECTION OF ALL THE WORKS OF THE FATHERS OF THE CHRISTIAN CHURCH PRIOR TO THE COUNCIL OF NICÆA.

EDITED BY THE

Rev. ALEXANDER ROBERTS, D.D., AND JAMES DONALDSON, LL.D.

CONTENTS:—Apostolic Fathers, one vol.; Justin Martyr, Athenagoras, one vol.; Tatian, Theophilus, The Clementine Recognitions, one vol.; Clement of Alexandria, two vols.; Irenæus and Hippolytus, three vols.; Tertullian against Marcion; Cyprian, two vols.; Origen, two vols.; Tertullian, three vols.; Methodius, etc., one vol.; Apocryphal Gospels, Acts, and Revelations, one vol.; Clementine Homilies, Apostolical Constitutions, one vol.; Arnobius, one vol.; Dionysius, Gregory Thaumaturgus, Syrian Fragments, one vol.; Lactantius, two vols.; Early Liturgies and Remaining Fragments, one vol.

Any Volume may be had separately, price 10*s.* 6*d.*,—*with the exception of* ORIGEN. Vol. II., 12*s.*; *and the* EARLY LITURGIES, 9*s.*

In Fifteen Volumes, demy 8vo, Subscription price £3, 19s.,

THE WORKS OF ST. AUGUSTINE.

EDITED BY MARCUS DODS, D.D.

CONTENTS:—The 'City of God,' two vols.; Writings in connection with the Donatist Controversy, one vol.; The Anti-Pelagian Writings, three vols.; 'Letters,' two vols.; Treatises against Faustus the Manichæan, one vol.; The Harmony of the Evangelists, and the Sermon on the Mount, one vol.; On the Trinity, one vol.; Commentary on John, two vols.; On Christian Doctrine, Enchiridion, On Catechizing, and On Faith and the Creed, one vol.; 'Confessions,' with Copious Notes by Rev. J. G. PILKINGTON.

Any Work may be had separately, price 10*s.* 6*d. per Volume.*

SELECTION FROM ANTE-NICENE LIBRARY AND ST. AUGUSTINE'S WORKS.

THE Ante-Nicene Library being now completed in 24 Volumes, and the St. Augustine Series being also complete in 15 Volumes, Messrs. CLARK offer a Selection of 12 Volumes from both of those series at the *Subscription price* of THREE GUINEAS (or a larger number at same proportion).

CHEAP RE-ISSUE OF

STIER'S WORDS OF THE LORD JESUS.

To meet a very general desire that this now well-known Work should be brought more within the reach of all classes, both Clergy and Laity, Messrs. CLARK are now issuing, for a limited period, the *Eight* Volumes, handsomely bound in *Four*, at the *Subscription Price* of

TWO GUINEAS.

'The whole work is a treasury of thoughtful exposition. Its measure of practical and spiritual application, with exegetical criticism, commends it to the use of those whose duty it is to preach as well as to understand the Gospel of Christ.'—*Guardian.*

BY THE SAME AUTHOR.

THE WORDS OF THE RISEN SAVIOUR, AND COMMENTARY ON THE EPISTLE OF ST. JAMES.

8vo, 10s. 6d.

THE WORDS OF THE APOSTLES EXPOUNDED.

8vo, 10s. 6d.

New and Cheap Edition, in Four Vols., demy 8vo, *Subscription Price* 28s.,

THE LIFE OF THE LORD JESUS CHRIST:

A Complete Critical Examination of the Origin, Contents, and Connection of the Gospels. Translated from the German of J. P. LANGE, D.D., Professor of Divinity in the University of Bonn. Edited, with additional Notes, by MARCUS DODS, D.D.

'We have great pleasure in recommending this work to our readers. We are convinced of its value and enormous range.'—*Irish Ecclesiastical Gazette.*

BENGEL'S GNOMON—CHEAP EDITION.

GNOMON OF THE NEW TESTAMENT:

By JOHN ALBERT BENGEL. Now first translated into English. With Original Notes, Explanatory and Illustrative. Edited by the Rev. ANDREW R. FAUSSET, M.A. *Five* Volume Edition bound in *Three* Volumes at the *Subscription Price* of

TWENTY-FOUR SHILLINGS.

The Five Volume Edition may still be had at the Subscription Price of £1, 11*s.* 6*d.*

'Bengel stands out still *facile princeps* among all who have laboured, or who as yet labour, in that important field. He is unrivalled in felicitous brevity, combined with what seldom accompanies that excellence, namely, perspicuity. Terse, weighty, and suggestive, he often, as a modern writer observes, "condenses more matter into a line than can be extracted from pages of other writers."'—*Spurgeon's Commenting and Commentaries.*

PROFESSOR GODET'S WORKS.

Just published, in Two Volumes, demy 8vo, price 21s.,

COMMENTARY ON ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

By F. GODET, D.D.,

PROFESSOR OF THEOLOGY, NEUCHATEL.

'A perfect masterpiece of theological toil and thought. . . . Scholarly, evangelical, exhaustive, and able.'—*Evangelical Review.*

'To say a word in praise of any of Professor Godet's productions is almost like "gilding refined gold." All who are familiar with his commentaries know how full they are of rich suggestion. . . . This volume fully sustains the high reputation Godet has made for himself as a Biblical scholar, and devout expositor of the will of God. Every page is radiant with light, and gives forth heat as well.'—*Methodist New Connexion Magazine.*

In Three Volumes, 8vo, price 31s. 6d.,

A COMMENTARY ON THE GOSPEL OF ST. JOHN.

'This work forms one of the battle-fields of modern inquiry, and is itself so rich in spiritual truth, that it is impossible to examine it too closely; and we welcome this treatise from the pen of Dr. Godet. We have no more competent exegete; and this new volume shows all the learning and vivacity for which the author is distinguished.'—*Freeman.*

In Two Volumes, 8vo, price 21s.,

A COMMENTARY ON THE GOSPEL OF ST. LUKE.

'Marked by clearness and good sense, it will be found to possess value and interest as one of the most recent and copious works specially designed to illustrate this Gospel.'—*Guardian.*

In Two Volumes, 8vo, price 21s.,

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE ROMANS.

'We prefer this commentary to any other we have seen on the subject. . . . We have great pleasure in recommending it as not only rendering invaluable aid in the critical study of the text, but affording practical and deeply suggestive assistance in the exposition of the doctrine.'—*British and Foreign Evangelical Review.*

In crown 8vo, Second Edition, price 6s.,

DEFENCE OF THE CHRISTIAN FAITH.

TRANSLATED BY THE HON. AND REV. CANON LYTTELTON, M.A.,
RECTOR OF HAGLEY.

'There is trenchant argument and resistless logic in these lectures; but withal, there is cultured imagination and felicitous eloquence, which carry home the appeals to the heart as well as the head.'—*Sword and Trowel.*

250.4 N
B388E

Beck. Dr. J. T.

Pastoral Theology.

1874 1894

250.4 N
B388E